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The Bombay Guardian.

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WEEKLY REVIEW.

— With reference to a communication on Leprosy that appears in another column, we understand that Dr. Bhau Daji does not now make any secret of his treatment. We understand that the Duke of Argyll has had his attention drawn to the matter and has written to the Bombay Government, asking for a report on the new treatment; and that, in consequence, Dr. Hunter is now testing its value with reference to the preparation of such a Report. If he confines his attention to those who are under his care, there will be this disadvantage that a considerable time must elapse before his Report can be ready. It is not claimed that the cure is a very rapid one.

— The High Court of Bombay have decided that selling milk and water for milk is not punishable. It is only when adulteration is injurious to health that it is a penal offence. The practice is a fraudulent one, and ought we think to be severely punished. Many a little child and many an invalid are cheated out of the supply which they require, and it is not unreasonable to suppose that some lives have been lost through the fraudulent substitution of water for milk.

—The mortality from small-pox in Bombay is very great just now: 85 deaths were reported last week, 129 this. If half this number were dying by cholera, it would excite some consternation.

—It is a curious anomaly that the Postage on newspapers from Bombay to Ceylon is now two annas, just 50 per cent. more than the postal rate to England.

—The papers have been largely occupied with accounts of the meeting of the Viceroy with the Ameer Shere Ali. We cannot resist the impression that all is very much of the nature of a scenic display, got up to influence a very distant spectator, the Czar of Russia, who after all will trouble himself very little about it.

A friend at Matheran describes a singular scene witnessed in the church there on Easter Sunday. "The presiding clergyman (Mr. Maule, Colaba) on entering the church was received by part of the congregation standing; the same ceremony was performed on his retiring. The service was conducted on High-Church principles, and the modest little church made to blush under fading leaves and withering flowers, crosses, triangles, and triune rings (symbols of the blessed Trinity? surely not.) The closing sentence of the discourse expressed 'the hope that all who had kept Easterday here (the happiest day of all the year) might hold it above.' Alas for those who kept it not! Where is our authority in God's holy word for *such* an observance?"

The Annual Meeting of the Diocesan Board of Education was held on Monday. The Report expressed the satisfaction of the Committee with the work that has been done. There are now 8 schools with 300 children under the care of the Board; 4 of the schools have been originated by it. There are 112 children in the Byculla School under the care of Rev. Mr. and Mrs. Dubois, of whose assiduity and attention the Hon. Mr. Warden spoke in high terms. The Bishop presided and in the course of his remarks spoke of the necessity of more self-denial and consecration on the part of those who came out here to take part in mission and educational work.

H. E. the Governor has sought to bring about a reconciliation between H. H. the Gaekwar and his imprisoned brother. The latter was asked to subscribe the following conditions:

1. That Malharrao Dada Saheb should give His Highness Khanderao such respect as is to be looked for from a younger brother towards his elder brother, and that he should conduct himself according to His Highness' advice.
2. That Malharrao Dada Saheb should keep no evil advisers by him, and should any be found at any time to give him evil advice, His Highness Khanderao should punish them according to law.
3. Should Malharrao Dada Saheb not conduct himself according to the above conditions he will be liable to punishment according to law.

The younger brother would not subscribe these, and he is accordingly left to his fate. That he has not confidence in the Gaekwar and firmly believes that he wishes him ill, is well known; accordingly it is not to us a matter of much surprise that he declined accepting the proposed conditions. They would have left him at least as much in the power of his brother as he is now. To ascertain whether he received at any time any advice not palatable to the reigning brother, Mulharrao Sahib would have been compassed about by spies, and in fact nobody else would dare to remain near him if his life or liberty depended upon the report of one of these emissaries. Why has the brother of the Gaekwar been deprived of his liberty these many years? it seems to us that the interference of our Government might have been in the form of requiring a satisfactory explanation of this.

It is a matter of congratulation for the Free Church of Scotland's Mission in Bombay, that they have at length a handsome and convenient edifice for the Native Church to hold their services in. This matter has been talked of for nearly twenty years; the Rev. Mr. Nesbit when at home made collections for it; the Native Christians have themselves contributed handsomely; at length there the church stands, in Ambroli near the Free Church Institution, in a very central situation. There is a good deal more architectural pretension than one usually sees in Native Church edifices. It is well worthy of a visit. There is one little deformity; the bit of a spire stuck on one side of the turret; if this were away, the building would be, as regards exterior and interior, all that could be wished. May it please the Lord to manifest himself often to those who worship there, and there to bring many to the knowledge of himself.

There is still we believe a portion of the cost of this edifice that has not been met by contributions.

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SATURDAY, APRIL 3, 1869.

THE ALTAR MANUAL.

The Altar Manual, edited by a Committee of Clergy (14th Thousand, 1866) is a little book setting forth the Gospel of the Real Presence, and directing the Ritualistic neophyte how to honor the Body and Blood of Christ. It begins thus:

"The Sacrament of Holy Communion is the Body and Blood of our Lord Jesus Christ, under the form of Bread and Wine. Our Lord himself says, 'The Bread which I will give is My Flesh, which I will give for the life of the world.'—Having instituted this Holy Sacrament, our Blessed Lord ordained His Apostles Priests of the New Law, and gave to them and to their lawful successors, power and authority to do as he had done, saying unto them, 'this do in remembrance of Me,' that is to say, Offer this Sacrifice as a Memorial of My Passion,' and this power was to continue in His church until the end of time. When, therefore, the Priests of the Church 'do this,' i. e. celebrate this Sacrament, breaking the Bread, and blessing the Cup, according to His command and example, they do precisely what their Divine Master did. Upon their pronouncing the words 'This is my body,' 'This is my blood,' in the prayer of Consecration, the Holy Ghost comes down upon the Elements of bread and wine, and they become, verily and indeed, the Body and Blood of Christ"

Here then we have the leading doctrines of the new Gospel, or rather, as it is called "the new Law." The transformation of the baker's bread into the body of the crucified and glorified Jesus, is not more astounding than the transformation which is made to pass upon the words of Christ. The simple words, Do this in remembrance of me, create a new order of Priests, the Priests of the New Law, and give them each and all authority to convert the bread and wine into the body and blood of Christ and by them to give life unto the world. All the virtue that the Scriptures attribute to Christ's expiatory death, are here attributed to the transformed elements, and are of course made dependent on the Priest whose prayer converts them into that very body that hung on Calvary.

"The outward elements do not cease to be what they were before, but they *become* what they were not before; even as in the beginning God breathed the breath of life into that body of clay which He had created, and man *became* a living soul.

"As to our preparation, Faith in the Real Presence, flowing from what has been said above, is

the first and fundamental point of all."

Faith, not in Christ, but in the Real Presence, this is the principal point in the New Law, the *articulum stantis vel cadentis ecclesiæ.*

We cannot characterize what we find in this book otherwise than as idolatry. Idolatry does not consist in worshipping the image of something not in heaven, or of a creature; but in worshipping and bowing down to the image of anything or representation of anything. The heathen makes an image, and his Priest invokes a certain deity who descends and is thenceforth to be regarded as present in it. The heathen sometimes deny that they are idolatrous, affirming that their images are simply symbols. This does not appear consistent with the fact that they have a service of consecration, in which the god is invoked to make the idol his dwelling-place. This plea is at all events dismissed by the Sacramentarians. The bread and wine are not symbols; they are 'verily and indeed' the Body and Blood of Christ, and Christ is worshipped in them. In conformity with this idea the least particle of the bread is, with an abject prostration of body and spirit, gathered as though the hopes of mankind were centered in it, and borne with idolatrous reverence to the mouth. We know of no more shocking form of idolatry than this, because there is no form of idolatry that tramples so much precious truth under foot.

We would affectionately warn those who are in danger of being carried away by this New Law, that they are upon the verge of a great precipice. They may find something very plausible in the apparent homage rendered to Christ and him crucified; but we beg them not to allow Scripture to be tortured into the commendation of idolatry. A curse from heaven is pronounced against all idolatry; against the attribution of honor due only to God, to a material thing. The flesh profiteth nothing, says Christ; my words they are spirit and they are life. "The righteousness which is of faith," says Paul, "speaketh on this wise: Say not in thine heart, Who shall ascend into heaven, to bring Christ down, or who shall descend into the deep, to bring up Christ again from the dead. But what saith it?" Well, what saith it? Does it say, The Priest of the New Law is with thee, and by his prayer he will get the elements transformed for thee into the Body and Blood of Christ? This would be strange language indeed, for the epistles of Paul, or for the New Testament; yet it is the very language that we ought to find constantly in the New Testament, if the Sacramentarian theory is true, if, as we are assured, there have always been priests able to call down the physical person of Christ and offer it up anew in sacrifice? But what saith it? "The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Here is a specimen of the hymns contained in this Altar Manual:

"Hail, Glorious Body of the Lord, on which no darkness rolls
To cast Thy Brightness into shade, Thou Lord and Light of souls.
O wash away the stains, I pray, of each polluting sin,
And make us meet the pleasures sweet of Paradise to win.
Hail, holy Flesh, now unto thee unworthily I plead
That Thou wouldst in the time of death vouchsafe my soul to feed."

Here is a prayer addressed to the flesh of Christ's human body, to cleanse from sin and feed the soul in the time of death! The Priest by his mighty prerogative prays the bread into flesh, then worships it, then eats it. It is with deepest shame we refer to these things in a heathen land.

CHRISTIAN PERFECTION,—II.

Junior. Can you tell me what you think the blessing probably is that those witnesses have erroneously described?

Senior. I will relate to you an experience that was enjoyed by one whom I knew, and which I think will furnish a clue for the right apprehension of what your 'witnesses' have been favored with. He had already been some time converted, and was not troubled with doubts as to his acceptance. He believed that for Christ's sake his sins were forgiven, and that the promises of the Gospel were his in Christ. He came, however, to believe that there was a higher life attainable; a life characterized by a more realizing sense of Christ's presence and all-sufficient grace; by peace passing understanding, by joy unspeakable, by an unfaltering confidence, by pleasure in duties otherwise irksome, by cheerfulness in suffering for Christ. He sought, but found not; on the contrary he became more deeply sensible of the hardness of his heart in the reading of God's word and in prayer. Life became an almost insupportable burden, in the crushing sense of his utter inability to enter upon the life that he aspired to reach. The sense of forgiven sin was no satisfaction so long as he felt himself excluded by the sin of unbelief from that higher life. At length, however, it pleased God, in a happy hour, to cause the scales of unbelief to fall from his eyes, and his spirit was almost overwhelmed in the multitude of blessings that flowed in upon him, hour by hour. The boon was too precious to be forfeited by any self-indulgence or imperfect consecration. It was a small thing to cut off a right hand and pluck out a right eye; all sacrifices were insignificant; the one paramount necessity was not to lose this blessed faith in a present Saviour, this sense of most intimate union with him. Now when this experience was related to some friends that held the Wesleyan view of perfection, they insisted that what he had experienced was just that; he had entered into perfect love; he was fully sanctified.

Junior. How did he himself view the matter?

Senior. He did not admit that theirs was a correct account of what he was experiencing. He said: I have not attained, neither am I already perfect. I had never more of aspiration than I have now. The most precious declaration of the Scriptures to me just now is, Unto him that hath shall be given. Take away my sense of daily progress and you would take away much of my happiness.

Junior. I do not understand that the state of perfection excludes progress. Wesley, in his Sermon XLII., on Christian Perfection, points out that Christians are not perfect in this life in respect to knowledge; they are neither free from ignorance, nor error, nor infirmities, nor temptation.

S. How then do you describe a state of perfection which is compatible with progress?

J. It is a state in which we sin not. Our blessed Lord grew in stature and knowledge; he was compassed with infirmity; he was tempted like as we are; yet he did not sin. He loved God with all his heart and soul and mind and strength, and his neighbours as himself. He did always those things which pleased his Father in heaven. And we are to be as he was in the world.

S. And I suppose this is the great question between us,—Whether we can be as he was in the world?

J. This word 'can' may deceive us, unless we guard it carefully. Of ourselves we can do nothing; cannot even take the first step in the Christian life. The question does not relate to any ability of ours. It is God that worketh in us to will and to do of his good pleasure. No man can call Jesus Lord but by the Holy Ghost.

S. Of course the great question relates to what we can be by the grace of God. We expect to be entirely delivered from sin by the mighty operation of the Spirit; but does the Spirit ever accomplish, or is it permitted us to hope that he will accomplish, that happy deliverance this side of the grave?

J. There are some reasons for believing it. 1, We are commanded to be holy as God is; 2, We have unlimited promises; 3, There are prayers for entire sanctification in the Bible; 4, The Lord's prayer is such a one; 5, An Almighty Spirit is vouchsafed; 6, Christ is glorified in his people; herein, he says, is my Father glorified that ye bring forth much fruit; 7, We have many excellent men and women testifying that they have received this gift from on high. On the other hand, an easy explanation of the fact that such an experience is not common, presents itself in the strong conviction almost universal that such is not attainable; men are without faith in it, and of course cannot appropriate it.

S. I admit the force of much that you say; with regard to the testimony of men in the flesh, I mistrust it; a single utterance of an inspired writer would weigh a thousand fold more. If the Apostle Paul had told us that he was perfectly sanctified, this would have sufficed. In one place the Apostle intimates that even if he were to find nothing wherewith to reproach himself, that would not authorize him in pronouncing himself faultless. "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I am not conscious of anything in myself (*Gr.*) yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come." You have admitted that Christians, at their best estate, are liable to errors of judgment; they may therefore be liable to error in this matter of supposing themselves perfect. Paul felt this; and we may well feel it.

J. Well, it seems to me that this is only a reason for much diffidence in speaking of the gift of holiness bestowed upon us, and that it does not really bear upon the question of the possibility of receiving that gift in perfection. It seems very natural for men to infer that one who professes to have received such, is either lifted up by pride or in danger of being so; not understanding that perfection in humility is a part of the perfect sanctification. The best preparation for the seeking of this gift is the knowledge of one's perfect depravity and incapacity for all good. So long as a man attributes some of his ability to serve God to himself, it will

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appear an utterly preposterous thing to aim at perfection; but when he knows that he is dependent upon God for every, even the least, right action, he will be prepared to embrace the Scriptural doctrine that all things are possible to him that believeth.

(To be continued.)

OCCASIONAL THOUGHTS.

"*That rock was Christ.*" 1 Cor. 10: 4.

In passing through "that great and terrible wilderness" the Israelites suffered from thirst and more than once had their wants supplied from water brought forth from the rock in a miraculous manner. Some travelers have fancied that they have found the very rock from which these streams issued. The Jewish tradition is that the water from the rock, or the rock itself, followed the camp in all those long journeyings.

The apostle speaks of a rock that "went with them," but he calls it a, "spiritual rock." The water from that rock is that which gave refreshment to thirsty souls. It was for those who felt the need of a higher life than that of the body. We can suppose that many of the Israelites looked upon the manna as the daily gift of heaven, that they regarded it as spiritual food, something far beyond the supply of their mere bodily wants, that gathering and eating it, their souls were fed thereby. They went to the rock for water and found there the water of which if a man drink he shall never thirst. But the great body of the people could see only the sensible objects, the bread and the water.

At the feast of tabernacles our Saviour calls upon the great multitude assembled, to come and find a full supply from Himself. "If any man thirst let him come unto me and drink." The latest invitation in the Bible is, "Let him that is athirst come. And whosoever will let him take the water of life freely."

The want is universal; so is the supply, it is unlimited. It is for all, it is enough for all. No one has ever come to this fountain and been sent empty away.

The want may not be wholly a conscious want. Men persuade themselves that they have all they need at present, and hence will seek no farther supply. Or, they fancy that there is no certainty about any of these matters. It is vain to seek for the truth, for one may as well be supposed to have it as another. Or, they conclude that there is nothing better for them than the condition they have always lived in; there is no use in seeking any farther supply, it cannot be found. Or, they say we are needy to be sure, but we prefer to dig our own wells. Our own religious consciousness is enough for us; we have no need to seek any farther.

At this moment the drumming in the idol temple not far away, speaks of this thirst which men feel, and which they try to supply from their own consciousness. The new temples which they are erecting here and there speak of the same thirst. But it is never quenched by such means. All idolatry is but a "feeding on ashes." Many acknowledge the futility of all idol worship. We often hear men say that they do not like these things. Many despise them openly. And yet they do not seek for any higher good. The thirst of the soul remains and they seek for no living water.

Is there anything in an idol temple to remind one of Christ? By contrast, we may think of the mercy that has "made us to differ," and in the presence of the idol may rejoice that the "living streams" are gushing forth for us. We may come closer to the rock, as we consider that all our wants here meet a full supply. But this is only by contrast with the utter barrenness all around.

In this temple the priests and the worshippers pretend that they see mysteries. Ask them, "Do you see a god as you look yonder?" They reply, "Yes." "Can I see it if I look?" "No, it is no god to you, only a stone. The god is hidden except to the eye of faith."

Let us now enter a so-called Christian church. If we find priests and people talking of mysteries and making much of forms, we shall be reminded of the heathen, who sees his god in a stone, one that must be worshipped with much noise, with many prostrations. There is nothing in the one to remind us of Christ save by contrast, and in the other the "rock" may be so covered up that one shall not see it. In this also there is no supply for the longing thirsting soul. We cannot with open face behold His glory. We ask for water and are offered the muddy dregs of some man's fancy. We ask for bread and receive a stone.

It is Christ alone who can satisfy the want. Knowledge cannot do this. Many know *of* Christ who do not know Christ. It is not worship alone. We draw near to Christ in the service, but it may be simply a coming to the border of the stream, and not drinking of the waters. To Christ alone we must come.

It is Christ himself in His glorious person, "God manifest in the flesh," taking us into intimate communion with the Father, redeeming us from the power of sin, sending forth the Spirit into our hearts whereby we are enabled to say "Our Father," and purifying our hearts by faith,—making us partakers of that blessed hope, the glorious appearing of the great God our Saviour.

It is Christ always with us according to His promise ready to supply all our wants. The rock that followed the church in the wilderness is following us now. Of His fulness may we all partake.

MITRA.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY'S" OF OUR LORD.—XIX.

VERILY, VERILY, *I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*" John III. 5.

The gospel of John differs in many obvious particulars from the other gospels. One distinguishing feature is its unity. There are indeed a number of distinct tableaux and conversations; but these are related to one another; they are chosen with reference to a design in the mind of the inspired writer; they successively unfold and illustrate some special aspects of the great truth that God was in Christ reconciling the world unto himself. In the biography which Matthew gives us we are taken from one scene to another, from one set of circumstances, one sort of engagements, one exposition of truth to others that are widely different, and the only unity is that which belongs to Christ's own character. But John's Gospel is more like a document written to set forth certain great truths of Christianity, with constant references to statements made and works wrought by Christ, illustrative of those truths. There is a law of continuity easily traceable throughout this wonderful Gospel. In the other Gospels the context lies close to the text; but here all is contextual; the evangelist is constantly illustrating what has gone before. Just as in the epistle to the Hebrews, the apostle puts under contribution the whole of the Old Testament, gathering here, there and everywhere the testimony which it yields and working all up into an essay conspicuous for unity, so the beloved disciple, out of the boundless repertory of our Lord's words, gathers, by the aid of God's Spirit, all that serves to illustrate the end he has in view.

To be born of water and of the Spirit: in considering the meaning of these words, let us begin by looking back into the 1st chapter. "And John bare record, saying, He that sent me to baptize with water the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost." The Baptist here indicates a remarkable contrast between himself and the Messiah: he baptized with water, but the Messiah should baptize with the Spirit. The point here indicated is of sovereign importance, and is placed by itself; but it does not follow that this whole question of Christian baptism is disposed of by it. Some may leap to the conclusion that it is so disposed of; that all we need to be disciples of Christ is to be wrought upon by the Spirit; that we do not need as the disciples of John did to be set apart by some public and conspicuous rite. They who are known as the Friends, are content with the first grand announcement; they give its due place to the grand truth that we must be born of the Spirit, and, insisting on the contrast between John's baptism and that of Christ, set aside the necessity of water baptism. But here, in the conversation with Nicodemus, our Lord supplements the statement of the Baptist, and teaches that his disciples while they are made so only by the power of the Spirit cannot become so without the outward rite which sets them visibly apart from the world. Nicodemus needed that his attention should be specially drawn to this characteristic of the new birth, the necessity of openly identifying himself with Christ if he really wished to belong to him; but the reference having been once made, it suffices, and this particular point passes out of sight, in the next statement, That which is born of the Spirit is spirit. Men are born of water only as they are justified by works, in the apprehension of James; the faith that does not reveal itself in obedience, is dead; living faith, the faith that fructifies in works is the faith which saves. The faith that does not lead to confession, is vain; he is not born of the Spirit who does not acknowledge Christ. In the Greek, there is at the beginning of this chapter a connecting particle, requiring us to connect the words with those just before spoken: "For he himself knew what was in man. There was (for instance) a man named Nicodemus." The conversation shows Christ's knowledge of what is in man.

To know what it is to be born of the Spirit, we must know the Spirit, what are his offices, what he comes to do.

1. He comes to influence the spirit of man. His sphere of operation is the soul, the thinking, willing, emotional part of man's nature.

ASIATIC SOCIETY MUMBAI

2. He influences it according to its own laws, not in violation or disregard of them. He does not directly, arbitrarily make it to be what he would now have it to be; but he has regard to the inalienable endowments which God has bestowed upon it.

3. He is the Spirit of truth, and it is only by the truth that he influences the mind and the heart of man. The truth of itself cannot change the heart; but neither does the Spirit of himself, by a mere fiat change it. The great law of our nature demands that we should be influenced by motives; and in conformity with this law the Spirit moves the heart by means of the truth. He does not constitute himself sovereign by overcoming and binding the will; the will is never freer than when it gives him entrance. He does not forbid the mind to reason; he teaches it to reason rightly.

4. It is, especially, by the truth relating to Christ that he influences and changes the mind. By that truth he condemns it, convinces it of sin, takes away its imagined righteousness; and by it, he so reveals the love of God as to make the heart acquiesce in the offers and demands of the Gospel.

5. The Spirit is God. God the Spirit is the all-wise and almighty God working in the realm of spirit, influencing and moulding the hearts of his intelligent creatures. To be born of the Spirit is to be born of God.

If, in order to be a child of God, it is necessary that men be born of water and of the Spirit, it is evident that men are not naturally the children of God. If, as some tell us in these days, all men are children of God, only they have lost the sense of their relationship, and need simply to have this restored, Christ would not have used such language as is here reported. The Gospel, we are told, is that which God in his abounding goodness has given to convince us of that which sin would hide from us. Christ came and died upon the cross for us, that we might discover how much injustice we had done to God in mistrusting him, might ascertain that love which he has towards all his fallen creatures, his erring children. We are as it were children that have been stolen in infancy when we were too young to know, and have been nursed and fostered by a stranger; and now, by virtue of the cross, we discover what we are, children of the King. What the doctrine of election teaches, 'once a child always a child' this doctrine teaches concerning all men; their birthright is inalienable.

This doctrine is very insidious. It makes great use of the Gospel, that is, of a portion of it. It harps much upon the love of God; the fatherhood of God from which even sin cannot separate us; the grace of the Lord Jesus Christ, which makes us acquainted with the loving heart of our Father. But it is only a part of the Gospel that it uses. It speaks of the love of God, but not of his holiness, which cast down the angels from heaven because of their sin, and said to Adam, In the day that thou eatest thou shalt die, and keeps saying to his descendants, The soul that sinneth it shall die, and, Cursed is every one that continueth not in all things written in the book of the law to do them. This subtle doctrine speaks of the sacrifice of Christ as required not by the holiness of God, but by the unbelief of man. They single out the parable of the Prodigal Son, valuing it for what it omits (abundantly stated in other words of Christ) as much as for what it contains. But prodigals can only reach the Father through Christ, who begins by teaching them not that they are the children of God, but, Except they be born of water and of the Spirit they cannot enter the kingdom of God.

Notes from an Interleaved Bible.

Psalm cii. 12. In the time of deep distress it seems as though nothing but a complete revolutionizing of our circumstances, an entire change of providence, will give the consolation needed. But God's way is not this. He leaves things as they are and shows us by faith what is unseen, what is in the future; in his word that makes known Himself and his purposes, we find the panacea for our ills; and so long as we neglect to seek therein what we need, and wait for a change of circumstances, we shall remain unblest. Thy word was found and I did eat it, said the prophet. One of the saddest signs of the present day is that men are not satisfied with the word. They do not believe that these psalms (written for the generation to come, 18,) were written for this generation.

22. Gathered together to serve the Lord. Intimating that the lattter-day glory will be in connection with the union of God's people. So John xvii.

23. He weakened my strength. Supplement this with Isaiah xl. 29.

24-28. We have here an example of the way in which God strengthens his depending servants. The Psalmist lays hold on the fact that he is united to God, and that the riches of the glory of God are his. God will not die, will not change. Therefore the children of his servants shall continue. Because I live ye shall live also. We have in this verse perhaps an explanation of the fact that this passage is applied (Heb. 1)to Christ. He is the vine, we are the branches.

ciii. 1. All within me; all thoughts, feelings, aims. To this end Christ must abide in the heart by faith. How much is meant by 'hallowed be thy name.'

2. Forget not all his benefits: any of them. Who knows all there is in any benefit of God? Who knows the love of God in its least expression?

3. All thy diseases: those of the spiritual nature included. He knows *how* to heal them *all*, a truth for faith to grasp firmly.

4. Redeemeth: every moment he doth this. Every beat of the heart concluded, destruction saith, Now is my time. But another beat is God's No.—Crowneth: in respect to loving-kindness makes a king of thee.

5. The mouth is not satisfied unless the heart is. God's love in the heart teaches us to be satisfied with all external circumstances. Thy youth is renewed: this too morally; the heart is made young. The strength of young affections given in perpetuity. Renewed so that thou shalt be like an eagle ready to mount up on high.

7. He executeth judgment by making known his ways.

15 and 17. We are like the flower and we are not like the flower.

20. Hearkening: this is the attitude of angels and should be that of all who pray, Thy will be done on earth as in heaven

civ. 4 Who maketh the winds his messengers, the lightnings his ministers.

16. The trees of the Lord: to the spiritual mind all trees are trees of the Lord; to the carnal even the Wellingtonia gigantea only suggests the enqury, Would an exhibition in London be profitable?

21. Seek their meat from God: the 'advanced thought' of this day lags a long way behind the Psalmist.

22 and 23. The separation of day and night is a separation of man from deadly foes. These prowl at night, leaving man free to go to his work in the day.

27-34. What a broad gulf yawns between the Cosmos of the Psalmist and that of Humboldt. In the former all things are of Him, through Him, to Him. In the latter God is not; a nonentity called Nature is on the throne.

35. Let the sinners be consumed out of the earth: thy will be done here as in heav n.

Correspondence.

PRINCIPLES OF MISSION WORK IN INDIA.

To the Editor of the "Bombay Guardian."

My Dear Guardian,—The readers of the *Family Treasury* have had the claims and importance of Mission Institutions in India brought before them in two able papers by the Rev. W. Miller, Madras. You have already offered some remarks on the first of these papers. I have been waiting for a notice of the second; but as it has not yet appeared, I venture to send you a few jottings which suggested themselves as I read Mr. Miller's second paper.

One would suppose *a priori* that the best way to carry on mission work would be, to follow the example of the first Missionaries,—the Apostles. And this opinion virtually contains sounder principles of mission work than much that is sometimes put forward with excellency of speech and a show of wisdom. Christ preached the Gospel to all alike, learned and unlearned, rich and poor. But it may fairly be said that Christ's *one* plan may have been well suited to the Jews while some other mode would have been better adapted to another people. But take Paul's case. Wherever he went, the simple preaching of the gospel was the weapon he wielded for pulling down the strongholds of sin and Satan. He addressed the Sanhedrim and the Galilean fishermen, Roman officers of state and Roman soldiers and slaves, the sages of Athens and the untutored crowds that thronged the bazaar; and yet the only work he set before him was the simple preaching of the Gospel of Christ. He determined to know nothing among them but Jesus Christ and Him crucified.

Now observe, Paul had the same plan for all. When he came to Athens and met the subtle-minded Athenians, he did not resolve to open a large educational establishment there in order to give the youth of Greece a sound moral training before he considered them prepared to receive and believe the truth as it is in Jesus. We are told indeed that during a long stay at Ephesus, Paul disputed daily "in the school of one Tyrannus;" but we search in vain for any record regarding a large educational institution which Paul set up in order to fit the people for the reception of Christ's salvation. The simple preaching of the Gospel to "every creature" was his one plan. He did not despise or undervalue literary attainments, for he could and did quote the poets of Greece, but we never get even a hint that Paul considered it requisite for men to go through a course of training before they were prepared to appreciate and welcome the Gospel message.

Now if we are to have a sound induction, we could hardly infer that because Christ used only one mode of teaching men—that is touring from village to village and proclaiming God's truth in simplicity—therefore all His ministers in all time should follow the same mode. This induction would not have a broad enough basis to stand upon, because our Lord's teaching was confined to one people. But Paul's case was different. No matter of what nation or class or character were the people he addressed, he invariably followed the same plan of dealing with all. Surely this clearly shows that in Paul's estimation at least, his one plan of setting forth the person and work of Christ was equally adapted to all men of whatever colour, country, or creed, no matter what their knowledge of science or literature. And the very fact that Paul, an inspired apostle, sought the extension of Christ's kingdom by one agency alone surely proves that this was the best agency he could use.

But it may be said that this was quite true of Paul's time; but it is different in modern India, because the circumstances are not the same. There are many points of difference, I readily grant, between the Hindoos around us and the people of Antioch, or Ephesus, or Corinth, or Athens, or Rome. But we have here to consider the matter only in so far as the capacity of appreciating and receiving Christ's gospel is concerned. The precise question is this:—Is there any essential difference in the moral condition of the modern Hindoo and that of the ancient Jew or Greek or Roman, which makes a different mode of treatment necessary? When the question is thus put in naked simplicity, I do not think any one will give an affirmative reply. There is the same depravity of nature, the same moral debasement, the same deadness of the affections, the same torpor of conscience, the same blind following of the stereotyped superstitions of ages, the same deep-rooted prejudices, the same hearty hatred of a religion which pronounces all human penances and pilgrimages vain, and all men helplessly and hopelessly lost, unless delivered by an Almighty Saviour. It has been said that the

Greeks had grown weary of their mythologies and were therefore prepared for embracing the gospel; Jews were scattered among them for a time, and by the influence of Jewish worship the way was paved for the introduction of Christianity. And there have been for as long in India men of a more enlightened faith than the Jewish, and their influence has helped to weaken the power of India's superstitions and idolatries. Is it not a great fact that at present there are many in India who have grown weary of the myths and superstitions that have obtained for ages in this land? And is it not deplorable that they stand aloof from the gospel of Christ? Yet observe, these partially enlightened Hindoos are as much prepared for the reception of the gospel as the Galatians or Greeks or Romans were in the days of Paul. Is it not then most reasonable to conclude, that by following Paul's mode of declaring only the truth of Christ we may hope for success in the evangelisation of India?—that this is at least one great agency which ought to be vigorously worked?

These considerations compel us to dissent from the exclusive principle laid down by Mr. Miller, that working on successive generations of Indian youth through high class educational institutions is plainly enough the most hopeful way, if not the only one, of reaching and affecting the inner life of the [Hindoo] community. These same considerations enable us to dispose of another theory of Mr. Miller's, namely, that "without such an antecedent moral training [as men receive in Christian lands by being surrounded by Christian influences] there cannot be a reception of the Saviour or a rejoicing in him,—cannot, at least, according to the nature that it has pleased God to bestow on man." Then again he speaks of "all that long training" as being "a part and a necessary part of the process by which" God has led men to Himself. Now I believe that God's Sprit works on the human soul in strictest accordance with the principles of man's nature, and that he never wrenches or does violence to them. But to say that there cannot be a reception of the Saviour without a *long* antecedent moral training seems to me to be setting limits to the Holy One of Israel. *Some* previous training is certainly necessary; that training is given by the Spirit of God; and who shall assign limits of *time* to Him? What was the long antecedent moral training of the crucified thief, or of Lydia, or of the jailor of Philippi, or of thousands more who heard the gospel from the lips of Paul and received Christ's salvation? Christ's gospel addresses itself alike to all. It speaks to the naked human conscience—to man as a sinner in God's sight. The conscience may be covered over by a thick network of broken resolutions and neglected warnings; it may be hardened, blunted, lethargised, seared by frequent applications of the hot iron of repeated sin; but when it is touched by the Spirit of God it awakes sometimes as in a moment to a new moral life and receives a quickened perception of what is right and true and of what is false and evil.

To turn to another point. Such an antecedent moral training as that which men consciously or unconsciously receive in Christian lands, it is the part of high class educational Mission Institutions to give to the youth of India. These Institutions have "to awaken and direct the moral nature.... ....They have to be sources and centres of new moral life and thus to make ready a people prepared for the Lord." In India there are no agencies expressly fitted and intended to do this preparatory work but Mission Institutions; unless indeed we except medical missions. "There are no other means to arouse and strengthen moral feeling, to make men aware, however dimly, of God's presence and property in man, to cultivate any one of the principles or emotions to which the gospel makes its appeal in the sinner's heart." So says Mr. Miller.

Now in regard to medical missions, I have nothing to say except this: God speed them. And respecting the Institutions I do believe that they have a great work to do in preparing the way of the Lord. They may be made a very important evangelistic agency. But I refuse to give these Institutions the high, exclusive position which Mr. Miller claims for them. The history of missions in India furnishes a sufficient answer to his view: facts will not bear out his theory. Is not every individual believer turned from Hindooism to the Lord a source and centre of new moral life, having an influence, feeble it may be, but one that will be felt? Were there no such centres in India before Dr. Duff's scheme was broached? And did there not go forth from them a powerful influence to awaken and direct the torpid moral nature? I leave the history of Indian missions to answer. That history fully shows that as yet the simple preaching of the gospel has done at least as much to make truth and righteousness permeate Hindoo society and reach the inner life of the Hindoos as the teaching of high-class educational mission Institutions

There is certainly a great advantage in having in our Institutions a number of young men under Christian instruction for a considerable time But I have often thought that the preacher in the bazaar has another advantage to counterbalance this one. Young men are attracted to our Institutions by the hope of receiving superior secular education. They know that we will try to teach them Christian truth. Therefore their minds are prepared beforehand; determined to remain blind to evidence and steeled against all efforts. Men tell us that when ice has melted and frozen again, it is harder to melt it than before. Repeated gospel teaching in our schools sometimes touches the feelings, but soon the heart freezes anew and becomes harder than ever. Now when a missionary preaches in the bazaars, he has perhaps far less of this deep-seated prejudice raised against him; he takes some off their guard as it were and in a state to consider more honestly the claims of the Gospel. Of this at least we may be assured that he who follows Paul's plan in Paul's spirit will not labour in vain in the Lord.

I hope few missionaries take such a desponding view of the progress of the Gospel in India as Mr. Miller seems to take. He thinks that at present native agents are not likely to succeed in raising up a native Christian church. He would have able missionaries whose sole work would be to preach in the English tongue to Hindoos educated in Mission Institutions. O, surely if the leaven of Christ's Gospel is ever to interpenetrate the mass of Hindoo society, it must be the teaching and preaching of that Gospel in the native tongues. How would Christianity have affected any of us if all we ever heard of it had been through French or German? Such a plan as that which Mr. Miller proposes would only foster the idea that Christianity is entirely English,—is an exotic not fit to grow in Indian soil. The history of modern missions in India has shown that well qualified native agents, preaching in the vernacular, are just the ones best likely to succeed in building up a native church. Missionaries in India should spare no pains to train up native evangelists and pastors.

There is another important agency at work which is entirely ignored by Mr. Miller; I mean *Colportage*. It is well known that the books sold by Colporteurs have done much and are doing more to spread religious knowledge. This agency is fitted to be very useful. Men cannot argue or get angry with books as with men, and they are more likely to turn to books with less prejudice. This agency should be worked vigorously now when so many are learning to read.

Let it not be supposed that I set lightly by mission institutions in India. When well equipped and carried on by men who have their Master's interests at heart, they are calculated to exercise a great influence on India's evangelisation. As Mr Miller shows, they should be so managed as to take the highest position in the land as educational establishments. Some may think that my argument about Paul's preaching tells against the very existence of Mission schools and colleges. Not so. The maintenance of such institutions is quite within the limits of evangelistic operations. We ought to try every means, to enter at every open door, to become all things to all men that we may gain some. Men engaged in mission work are of very different capacities and tastes. Some are better fitted for teaching, some for preaching. Each should use his talent to the best advantage. Paul taught daily in the school of Tyrannus; but we can hardly think that Tyrannus, who had chosen the office of a teacher, would himself remain silent and would do nothing to bring the young Ephesians to Christ. And just because some men are better fitted for educational work than for what is more strictly evengelistic and *vice versa*, we ought to have both these agencies at work. For the same reason and for the aditional reason that God has blessed both, it is absurd in the highest degree to marshal one agency against another and contrast their efficiency. This seems to me like attempting to determine which half of a pair of scissors does most work in the act of cutting, or whether the bow or its cord has most to do with propelling the arrow. There are diversities of agencies and operations. Every one engaging in mission work should seek that field for which his tastes and talents fit him and there work for Christ with a hopeful heart. And if we thus sow beside all waters, the Lord of the harvest will give us a reaping time in every field we cultivate.

OMEGA.

Ahmedabad.

LEPROSY.

LEPROSY or Elephantiasis is a disease of much interest on account of its early existence, its all but universal diffusion throughout the world, its intense severity and loathsomeness; and the barbarities with which the leper was pursued in the olden time. In the Bible we read of it as afflicting the Jews during their stay in Egypt, after their exodus into Judea, and in the days of Christ. In the early periods of the world's history Elephantiasis appears to have been confined to Egypt and Syria. From Syria we trace it into Persia and Hindostan, and about the commencement of the Christian era it spread very rapidly through Greece and the south of Europe and appeared in Great Britain early in the tenth century. In Scotland several cases presented themselves so recently as 1798, and the famous spa and place of resort for the Lipper Folke near Edinburgh bears the name of Libbertoff to this day in memory of the victims of this terrible disease.

Much confusion has been caused by the term Elephantiasis being applied to true leprosy and to a disease commonly known as "Barbadoes leg." The latter disease has no relation whatever to Leprosy and was named by the Arabian Physicians the "Elephant Disease" from the enormous size to which the limb affected with this disease grows and the discoloration and roughness of the skin. The Greeks and Romans being entirely unacquainted with the "Elephant disease" of the Arabian authors were led, in translating the works of the latter, into the mistake of confounding the "Elephant disease' with the true Elephantiasis or Leprosy. The nature of Leprosy is as yet imperfectly known. It is essentially a blood disease and probably depends upon an animal poison which shews itself by depositing a peculiar substance in the skin or other surface coverings of the body or by affecting the nervous system. Two forms of the disease are met with,—the *tubercular* and *anæsthetic*, the former being characterised by the deposition in the skin and the latter by the deposition in and around the nerve centres and neves.

Leprosy is non-contagious! It cannot be transmitted from husband to wife, and even a child may be safely suckled by a leprous nurse. The disease is hereditary and may also originate spontaneously. These brief sentences may convey some idea of this terrible malady.

Treatment.—Is Leprosy curable? This question has been often put and answered only to be asked again. In every age attempts have been made to arrest the disease; almost every thing has been used as a remedy from the flesh of serpents and the fat of birds to the most trifling plant that grows, but without any permanent good results. Lepers have received benefit and cures have been pronounced, but for a long time our leper hospitals have professed to afford little more than a comfortable home and cheerful occupation to the leprous sufferers.

After ages of unsuccessful effort it will not be wondered at that an announcement made in Bombay a year or two ago, of the discovery by a Native Doctor, of a cure, was received with the deepest interest. In addition to the simple announcement, statements were made to the effect that cases of true leprosy were on a fair way to a perfect and complete recovery. At least one full year elapsed ere those interested in the question looked to Dr. Bhau Daji for some report in connection with his cases. The Doctor has long been looked upon as a man in advance of his race, and it was not too much to expect from him such a statement after sufficient time had been allowed for fairly testing the efficacy of his medicines. In May 1868 a letter appeared in the "*Guardian*" suggesting to the Doctor to take this step, and one of his friends replied stating that Dr. B. Daji was only waiting till he had a strong case to present to Government, and that in about three months he would be able to do so, and thus take the first step in making his discovery known to the world. Twelve months have now nearly passed and yet there is no appearance of any advance on the Doctor's part. Various circumstances point to the fact that Dr. Bhau Daji is not waiting for a "strong case" only He evidently has some other object in view. Fo

instance, the most liberal terms were proposed to him on the part of the Government through the Principal of the Grant Medical College on the condition that he would make known his secret to the Government,—the Government assuring him that his secret would not be violated. The terms were not accepted.

Very different is the conduct of Mr. Abbott of the American Mission at Satara. He has fallen upon a medicine which he believes to be the same as that used by Dr. B. Daji and which at all events he has found to be very beneficial in alleviating the distress of leprosy; and immediately he places the results of his brief experience at the disposal of the public. A longer trial may be required to make Mr. Abbott's statements to be received with confidence; but certainly the facts adduced by that gentleman are of great interest. For more than a year I have paid the subject a good deal of attention and have now in my hands a drug which I am assured is the same as Dr. Bhau Daji uses. It is well known to natives and descriptions of it are found in several native works. I have just begun a trial of it and will be glad to supply it to patients *free* at the Medical Mission Dispensary, Girgaum Road, any time after the 1st of April, between 7 and 9 A.M.

DAVID YOUNG, M. D.

Malabar Hill, 23rd March 1869.

Epitome of News.

SATURDAY, March 27, 1869.

—*Overland Mail, March* 5: "The Ministerial plan for effecting the disestablishment and disendowment of the Church of Ireland was unfolded by Mr. Gladstone to a crowded House of Commons on Monday night. The right hon. gentleman set before him the task of making his scheme intelligible to the House and to the country in every particular once for all, and in this he was eminently successful, notwithstanding the complications and difficulties that have hung around the proposal from the first, and have appeared to many minds insurmountable. Measured by its clearness, Mr. Gladstone's speech is a striking illustration of his peculiar oratorical ability, and it was not less a masterly effort in its breadth of survey and its exhaustive detail of all the intricate bearings of the Bill he obtained to introduce. The House listened with unremitting attention for three hours and twenty minutes, and when Mr. Gladstone concluded, the Leader of the Opposition observed in the course of a few well-directed remarks that the Premier's speech did not contain a sentence."

"With regard to the disposition of the £ 8,000,000 surplus, Mr. Gladstone discussed at length the various suggestions which had been made, dismissing them all as impossible or radically wrong; and, after keeping the House some time in suspense, he announced—quoting the words of the preamble of the Bill—that the Government had concluded to apply the surplus to the relief of "unavoidable calamities and suffering" not provided by the Poor Law. Proceeding to details he allocated 185,000*l.* for lunatic asylums, 20,000*l.* a year to idiot asylums, 30,000*l.* to training schools for the deaf, dumb, and blind, 15,000*l.* a year fro the training of nurses, 10,000*l.* for reformatories, and 51,000*l.* to county infirmaries—in all 311,000*l.* a year."

Mr. Gladstone's concluding remarks: "We are undoubtedly asking a set of educated and highly respectable, of generally pious and educated men, to undergo a great transition. We are expecting and asking that powerful and intelligent minority, the laity in communion with the Irish Church in Ireland, not only to abate, but altogether to part from the exceptional privileges which they have enjoyed. I do not feel that in making this demand upon them we are seeking to inflict an injury; I do not believe that they are exclusively or even mainly responsible for the errors of English policy towards Ireland; and I am quite certain that in many and vital respects they have suffered from it. I believe the free air they will breathe under a system of equality and justice, giving scope for the development of their great energies with all the powers of property and intelligence which they will bring to bear, will make that Ireland which they love a country for them not less enviable and not less beloved in the future than it has been in the past. As respects the Church, I admit this is a case almost without precedent. I do not know in what country so great a change, so great a transition has been proposed, and has been embodied in a legislative provision for the ministers of a religious communion that have enjoyed during so many ages the favoured position of an Established Church. I can well understand that to many among them such a change appears to be nothing less than ruin and destruction. From the height in which they now stand to the apparent abyss into which they think they will have to descend, there is something which recalls the words that are used in 'King Lear,' when Edgar endeavours to persuade Gloucester that he has fallen from the cliffs of Dover. He says—

> "Ten masts at each make not the altitude
> Which thou hast prependicularly fell;
> Thy life's a miracle."

And yet, but a little after, the old man rallies from his delusion and finds that he has not fallen at all. (Loud cheers.) And so I venture to trust that when, stripped of the factitious and adventitious aid on which we have too long taught the Irish Establishment to lean, it shall come to place its trust in its own resources, in its own sacred mission, in all that it can draw from the energies of its ministers and its members, and the high hopes and promises of the gospel it teaches, it will find that it has entered upon a new era of existence—an era bright with hope and promise. (Cheers.) I think the day has certainly come when an end is finally to be put to that union, not between the Church as a religious association, but between the Establishment and the State, which was commenced under circumstances little auspicious, and which has endured to bear fruits of unhappiness to Ireland and of discredit and scandal to England. (Cheers.) There is more to say. This measure is in every sense a great measure—great in its principles, great in the multitude not merely of its dry and technical, but of its important, weighty, and interesting details. It is not a great measure only, but it is a testing measure. It is a measure which will show to me and all of us of what metal we are made. (Cheers.) Upon us all it brings a great responsibility. First and foremost, undoubtedly, upon us who occupy this bench. We are deeply chargeable, we are deeply guilty, if we have either dishonestly, or, as some think, even prematurely or unwisely, challenged so gigantic an issue. I know well the punishment that is due to rashness in public men, and that ought to fall on those who, with hands unequal to the task, 'attempt to guide the chariot of the sun.' But our responsibility, though heavy, is not exclusive. It passes from us to every man who is to take a part in the discussion and decision of this question. Every man who approaches the discussion is under the most solemn obligation to raise the level of his vision and to expand its scope in proportion to the greatness of the object. The working of our constitutional government is itself on its trial, but I do not believe there ever was a time when the wheels of the legislative machinery were set in motion under the conditions of peace, order, and constitutional regularity, to deal with a question greater or more profound. (Loud and prolonged cheering.)"

MONDAY, March 29.

— *Times of India*; telegram, March 27: Earl Mayo arrived at Umballa at six o'clock this morning. His Excellency's reception was very grand, the troops forming a street upwards of two miles in length from the railway station to the camp.—The Puttiala, Jheend, Nabbha, and Moler Kotla troops all paraded for the occasion. —Shere Ali has been here since the 24th.—A grand durbar is to be held this afternoon.—D E balla is much crowded. The E. I. Railway trains are all late, and travellers are obliged to lose a night at the Ghazeeabad junction.—Much luggage has been left behind, and is causing its owners great inconvenience.

Do., March 28: The Governor-General's Durbar yesterday afternoon was a great success, and the Ameer was highly gratified at his reception. Earl Mayo addressd Shere Ali as follows:—"Ameer Shere Ali Khan, in the name of Her Most Gracious Majesty the Queen of Great Britain and Ireland, and Sovereign of India, I bid you a hearty welcome, and express to you the sincere gratification it gives me to receive you as the guest of the Queen. I trust this visit will be the commencement of many years of amity between Her Majesty and your Highness, and of mutual confidence between the nations which Her Majesty rules in India and all subjects of your Highness."—The Ameer expressed himself highly gratified with his reception, and afterwards entered into a long conversation with the Viceroy. —The presents to Shere Ali are valued at nearly a lac of rupees.—The Governor-General's return visit will be paid to-morrow.

—*Indian Daily News*: "On Friday evening, Sir Richard Temple had another gathering consisting chiefly of the native element, in which our Finance Minister tries to rub off some of the angles of race and class prejudice. A very pleasant evening was passed, but we did not hear that Sir Richard, even with his blandest smiles and most cordial welcome, reconciled his visitors to the income tax."

—From President Grant's Inaugural Address: "Citizens.—Your suffrages have elected me to the office of President. I have taken the oath prescribed by the Constitution without mental reservation, and with the determination to do to the best of my ability all that is required of me. The responsibility of my position I feel—but I accept it without fear. The office which has been conferred upon me was unsought. On leading questions I will express my views to Congress when I think it advisable. I will interpose my veto to defeat measures to which I am opposed; but all laws will be faithfully executed, whether they meet with my approval or not. I shall have a policy to recommend, but none to enforce against the will of the people. The laws are to govern all those opposing as well as those approving them. I know no method to secure the repeal of obnoxious laws so effectual as their stringent execution.

"Let it be understood that there must be no repudiation of a single farthing of the public debt, and it will go far towards strengthening our credit, which ought to be the best in the world, and will ultimately enable us to replace the debt with bonds paying less interest than we now pay.

"Regarding foreign policy, I would deal with nations as equitably as the law requires that individuals should deal with each other. I would protect law-abiding citizens, whether of native or foreign birth, whenever their rights are jeopardised, and wherever the flag of our country floats I would respect the rights of all nations, and demand equal respect for our own. If others depart from this rule in dealing with us we may be compelled to follow the precedent.

"The proper treatment of the Indians deserves careful consideration. I will favour any course tending to their civilization, Christianization, and ultimate citizenship.

"I hope for and desire the adoption of the Suffrage Amendment to the Constitution.

"In conclusion, I ask for patient forbearance one toward the other throughout the land, and a determined effort on the part of every citizen to share and cement our happy union, and I ask for prayers to God on behalf of this happy consummation."

—The Government of India are to lend the Bombay Municipality 15 lacs at 5 per cent.

—Hutchin, Railway Guard, poisoned himself at Poona the other day. He was a pensioned soldier.

—*Friend of India*: "The Kole, like the Karen Mission, the two most successful in India, has been injuriously affected, we regret to state, by long continued disputes between the senior and junior missionaries. It is the old story of the Serampore dispute. Colonel Dalton inclines to the side of the seniors as Sir A. Phayre did in the case of the Masons. Unfortunately, before the breach could be healed, the Berlin Committee interfered without effect by sending out an incompetent agent. The result is that the Mission is in the hands of five juniors, and that the seniors and those who sympathise with them, seven in all, are supported by the residents and the Calcutta Committee. The recent excitement as to land widened the gulf, the juniors aiding and the seniors restraining the Kole complainants. The field is wide enough for both, and the Free Church has arranged to accept the services of two of the seniors for a mission at Hazareebagh and Kurhurbali, to extend over the country being opened by the Chord Line. The Bishop of Calcutta, who has recently visited Ranchi, the principal station, has agreed to affiliate the other seceders to some branch of the Church of England. If this is the case, and the German element is mixed with the English, there is no reason why the breach should not result in the more rapid evangelization of the Koles and Sonthals. There are four millions ready to become Christians, hating their Hindoo

and Mussulman oppressors and liking the English. The work has a political importance, too, which cannot be exaggerated."

—*Times of India*: "The Bhore Ghaut Accident Commissioners attribute the accident to a want of proper care on the part of those in charge of the train, and to an error of judgement on the part of the engine-driver in reversing his engine—an operation necessitating the release of the brakes. The Commissioners recommend that the Reversing Station should be abolished and the line continued round the hill; and they consider that the line incline can be safely worked without the introduction of the centre rail such as that used on the Mont Cenis Railway."

—Of the movement to offer the Hon. Mr. Ellis, a testimonial and of those who took part in it, *Native Opinion* writes not very complimentarily: "A great man in power—one who has constituted the local Government for some time past—was going to occupy a still higher position, and it was neither prudent nor easy for them, we admit, to forego the temptation to offer the idol of the day agreeable incense, irrespective of the consideration whether the people whose spokesmen they constitute themselves smarted or smiled under its ministrations."

—The passengers by the S. S. *Neera* hence to Suez, have addressed a highly complimentary letter to Captain Hanscom.

—*Friend of India*: "A correspondent of the *Delhi Gazette* announces the illness of the Maharajah Holkar, who at the late fête to Colonel Meade was able to be present only during a part of the ceremonies. With a view to his recovery he has promulgated an order enjoining 'every person to take a small piece of paper, and on it to write the name of *Ram*, put this into some *attah*, roll it into the shape of a pill and feed fishes with them; of these each person is to make three crores (?) daily, and His Highness will then be reported convalescent. Who would think that the Indore state had just escaped a famine, or that *attah* was still selling at a price which severely pinches the people who are obliged to purchase it for their subsistence and who are now to be compelled to throw this food to the fishes, to ensure what most of them would be disposed to regard as a general calamity—the recovery of their despotic master?

—Dr. Alford, Bishop of Victoria in Hong-Kong, who is on a visit to Calcutta *en route* to England, gave an interesting address on missions in China in the Town Hall on Thursday last. The catholicity of his expressions towards Christians of all sects well became a Missionary and Evangelical Bishop.

—The Rev. J. Smith, of Delhi, Baptist Missionary, has, it is said, given up his own salary from the Mission, and has persuaded the whole of his Native preachers to do the same.

— *Friend of India*: "The China Mail brings among other items the intelligence of another missionary murder, the victim in this instance having been a Frenchman who was labouring in the interior. We shall be curious to see if the French consular authorities will imitate the apathy with which Sir Rutherford Alcock regards the murder of our subjects, and whether punishment will be deferred until the matter can be referred back from the Tuilleries."

— *Overland Mail*: On Ash Wednesday the Marquis of Bute was the first of the laymen who recived from the Pope the penitential ashes, and on the following day he was invited to mass in the Pope's private oratory, and received from His Holiness the sacrament of confirmation before mass, and the communion during it. It is said that the noble Marquis offered the Pope a handsome sum for Peter's pence, and that Pio Nono made him a present in return.

—*Madras Observer*: "To suppose the worst—let us suppose the Church of England disestablished, and in precisely the same condition as Mr. Gladstone's bill would reduce the Church of Ireland to. Does our contemporary, or does the *Church Review* suppose that then Ritualism may run riot, and may trample down the liberties of Churchmen without restraint and without power of appeal? This is one of the many delusions in which the Ritualists indulge themselves. Only let us get free from the State, and we will snap our fingers at the Bishops, and preach every Romish doctrine, and carry out every Romish practice, without control. We suspect they would find themselves wholly mistaken. Why, every Dissenting body in England which has authorized standards of doctrine, and endowments left for the benefit of those who are to preach that doctrine, has a right to appeal to the Courts of Law when those who enjoy those endowments preach an opposite doctrine; and many instances of their so doing may probably occur to some of our readers. Is the Church of England alone—(disestablished, we will suppose)—that Church whose formularies are the most explicit, and whose endowments are given on the most defined terms, of any—to be debarred from that right which every Dissenting body may justly exercise. ?"

TUESDAY, March 30.

—*Times of India*; telegram, Umballa, 29: "Earl Mayo paid his return visit to Shere Ali this morning.

The Ameer presented his sword to the Viceroy, and declared that he would always be friendly to the British.

There is to be a levee to-day."

—Same: "Formosa coal seem to be rising in public estimation with every trial; its quality is approved, and its quantity is considered to be such as to render the beds a trustworthy source of supply. As it can be shipped at Kelung at a price less by three fifths than that of the cheapest foreign coal, it is expected that that port will soon become the coaling depot for all the coast of China."

—Same: "At the general parade held at Lucknow on the 24th, in honour of Lord Napier of Magdala, a singular and melancholy accident occurred. One of the leading horses of a gun fell, and other horses and their riders rolled over it and each other. The sad result was that two men were killed on the spot; two or three others were seriously injured, and three horses had had to be shot on the ground."

—*Melbourne Argus*. "The monster nugget found yesterday at Dunolly has produced 2,268 oz. 10 dwt. 14 grs of smelted gold, besides about 10 oz. given away to the friends of the lucky finders as mementos of their good fortune The London Chartered Bank has advanced between £9,000 and £10,000 upon it. There is great excitement, and people are arriving from all parts to see it. It is christened "The Welcome Stranger."

—The Ameer of Affghanistan visited the Railway Workshops at Lahore and examined everything with the greatest interest.

—Mr. Colin Browning, M. A. is to succeed Major Dods, as Inspector General of Education, Central Provinces.

—The Countess of Mayo has received news of the death of her father, Lord Leconfield.

—Dr. Alford, Bishop of Victoria, is expected shortly in Bombay on his way home.

—*Indian Mirror*: "A very interesting epistle has been lately received from a Theistic lady in London, whose sympathy with our movements, expressed in the most unmistakeable language, cannot fail to afford encouragement to the Brahmo comunity. She says:—'Part of the immense significance of the Brahmo Somaj movement seems to me, that its spirit is so much at one with the Theistic movement over the civilized world, and that its cause is our cause * * * * So heartily do I sympathize, that though the name is not one we can use here, in spirit I believe I too am a Brahmo, an equivalent I think for our European Theist.' May God blessd our distant sister!"

WEDNESDAY,—March 31.

—The Bishop of Bombay left yesterday for Belgaum.

—Noticing the death of Hajee Jaffer Suliman, a dealer in carriages and furniture in Bombay and not unknown in England, the *Times of India* mentions that he erected a block of alms-houses in Memonwada, Bombay.

—The *Pall Mall Gazette* on the Forcing System in schools: "We have supplemented the emulation or prize system for the schoolboy by competitive examination for the youth, and soon the cradle and the coffin will be the only places in which humanity can look for repose; every one will have undergone at least three competitive examinations, and there will not be such a thing as an uncertificated unexamined creature left on the face of the land. The introduction of the competitive method was no doubt brought about by the abuse of patronage and the existence of jobbing in appointments, but it is none the less true that we adopted it from the Chinese, a people more than any other remarkable for the dead level of mediocrity of talent which characterizes them. One of its worst features is the miserable uncertainty which accompanies it. A youth may do very fairly at one examination, and yet be unsuccessful; and do the same, or rather worse, next time, and find himself at the head of the list—all depending on the accident of his being matched against a set of youngsters more clever or more stupid than himself. After breaking down a good many candidates and creating much discontent, we shall probably end by exchanging it for the test system; and if this is, as we believe it to be generally preferable in ordinary cases and for average men, it is open for consideration whether it might not usefully supersede the prize or competition system at schools."

—*Bombay Gazette*. "While the controversy as to whether the B. B. and C. I. Railway terminus should be fixed at Colaba or elsewhere has been going on, the contractors charged with the work of constructing the line along the foreshore of Back Bay have gone on steadily reclaiming land from the sea, till now the engines and earth trains can run as far as Colaba, and the contract may be said to be finished. It is understood however, that a further reclamation will now be attempted, and that the margin of the land will be carried out as far as the teak piles that mark the grave of the old Bombay Reclamation Company. If this be done, Reclamation will, when the land has been levelled and planted, give the public a new Esplanade in place of the old Back Bay sands, besides a wide carriage road to Malabar Hill outside the railway, which will be always swept by the fresh sea breezes and will be far removed from the sights and smells of the native town."

THURSDAY,—April 1.

—The Coroner of Bombay held 283 inquests from 1st April 1868 to 31st March 1869.

—*Times of India*; the Umballa durbar: "The Ameer was received with a royal salute and all regal honours, the Viceroy leaving the durbar tent and going out to meet him He is a middle sized man of middle age, but looking younger than he is. In general cast of feature and of colour he is like a Frenchman of the south, or rather an Italian. Indeed if dressed for the part, he would seem a stout, rather fatty, Italian showman to the life; and he exhibits all the peculiar sharpness and readiness of manner characteristic of that class. He seemed well pleased; the Viceroy was in most excellent humour, and both, after having taken their seats, conversed for half an hour or so, Captain Grey acting as interpreter. The Ameer in his replies expressed himself well pleased with his receptions in India. The conversation opened by the Viceroy heartily welcoming the Ameer, and giving expression to a hope that the meeting was but the commencement of long years of amity and friendship between the two Governments and peoples."

FRIDAY,—April 2.

—*Hindu Reformer*: "The *Bombay Guardian* replies to the native arguments against the Established Christian Church in India, that the European officials of Government have a claim on us to be supplied with the means of religious solace because they bring with them advantages to this country and its people. But surely their salaries represent the material remuneration for all they do for us. If these are insufficient, let them be raised by all means, but it is not fair to seek to bolster up an anomalous institution by such casuistries."

Our contemporary has most unfairly represented what we said on the subject.

—The *Bombay Gazette* hears that the Hon. L. H. Bayley will succeed Sir J. Arnould on the Bench, and that Mr. Lloyd and Mr. Max. Melvill will be raised to the Bench in succession to Mr Newton and Mr. Tucker.

—Deaths last week 485. By small-pox, 129.

—We (*Poona Observer*) hear that on the 29th ultimo a destructive fire took place at Bhore, which destroyed the Bhore Punt's Palace and other surrounding buildings. The damage is roughly estimated at fifteen lacs of rupees. It appears the fire originated from a cracker falling on a thatched roof of a temporary large shed, which was erected for the purpose of accommodating people on the Hindoo holiday called Ram Namee. The son of the Punt Suchew, it appears, tied some crackers to the neck of a deer and a dog, and afterwards lighted them, to amuse himself! One of the crackers fell on the roof, setting it on fire. There was a strong wind prevailing at the time, and the flames spread so rapidly that the whole of the furniture and property in the palace were destroyed. It is stated that nothing is saved. The Punt

of Bhore is now residing in one of the Hindoo temples.

—The Trustees of the Cathedral are appealing to the congregation (through the papers) for Rs. 7,549 to clear off the organ debt. The total cost was Rs. 21,[illegible].

—*Pall Mall Gazette*: "On Sunday last, one of the "conferences," now so much the fashion in Paris, was held at the Theatre de l'Ambigu-Comique on "the phenomena of light;" a subject one would have thought about as unpolitical as could well have been chosen. Not a bit of it. The lecturer, in order to demonstrate certain theories, proceeded to enlarge some photographs of celebrated persons. Now this being done by means of a strong magnesium light, all the theatre, except in the immediate neighbourhood of the operator, was in almost total darkness. The audience could be heard, not seen. The portrait of the Emperor was received with a storm of hisses and cries of "A la porte!" "Vive la Republique!" "Il s'en ira bientôt!" &c. That of the Empress met with a worse reception, if possible, than her husband's. On the other hand, the portrait of Maximillian was received with cheers and cries of Qui l'a trahi?

—H. M.'s Ships *Forte*, *Star* and *Daphne* sailed yesterday, for the Persian Gulf, Aden, African coast &c.

—Lahore Paper: "Two severe shocks of earthquake were felt in this station on the morning of the 25th, at 6 A.M., and the low and prolonged rumbling which preceded them caused great consternation to many. After this had passed away the sky was clear and cloudless, and everything seemed to augur that the untimely downpour from which we have been suffering of late, had ceased to visit us, but about noon the horizon again became very threatening and overcast, and between one and two P. M. a fearful hailstorm came on, accompanied with a perfect torrent of rain. The hail stones were of an unusual size, some of them being as large as a marble. This will complete what the late deluge had left undone, that is, the destruction of all the grain crops."

TELEGRAPHIC NEWS.

London, March, 24th.—In the House of Commons last night, Mr. Chichester Fortescue announced that the Government had no intention of making a further release of Fenian prisoners.—The Oldham and Dover election petitions have been withdrawn; no others are now pending.—The transport *Serapis* has arrived at Portsmouth.—The Emperor Napoleon, presiding at a meeting of Council, has delivered a speech declaring that it is the duty of Government to satisfy just desires for reforms, and firmly repress any subversive theories.

25th.—Sir John Lawrence's new title is to be "Baron Lawrence of the Punjab and Crately."—Seventy miles of the Persian Gulf cable, which was thrown overboard from the ship *Calcutta*, have been recovered.—The draft of the Spanish Constitution has been published. Its main provisions are a monarchical Government, a senate, and a congress elected by universal suffrage.—Latest advices from Paris state that three individuals have been arrested on a charge of making seditious speeches. There is a rumour current that a plot has been discovered.

27th.—A demonstration took place yesterday in Trafalgar Square in honour of Mr. Ernest Jones, but it proved a failure.—H. H. the Maharajah Dhuleep Singh has qualified as a Magistrate for the County of Suffolk.—The Chartered Bank of India, Australia, and China has declared a dividend of 6 per cent. per annum, and the National Bank of India also a dividend of 6 per cent.—The following names appear in the Obituary of the week:—Earl Wicklow, K.P.; Lord Leconfield; and General Jonime. —The Homeward Bombay mail of the 13th inst., and the Calcutta mail of the 9th inst, reached Suez yesterday.

28th.—Latest advices from Spain state that a Carlist conspiracy has been discovered at Navarre. —More arrests have been made in Paris on acccount of seditious speeches made at public meetings.—The Marquis de Levalette has refused to recieve deputations fom the Sporades.

30th.—The steamer "Golconda," with the Outward Indian Mails, left Suez for Bombay on the 28th, March, at 11 A. M. (7 hours before contract time.)

Washington, 26th: The Senate has modified the Tenure of Office Bill, to permit suspension of officials and not their removal. [The telegram of the 27th received on Monday stated that the House of Representatives had rejected this modified Bill.]

27th.—The House of Representatives has rejected the Senate's Bill for modifying the tenure of Office Act.

Miscellany.

—Rev. James Smith, Delhi: "We have a very interesting move amongst our natives churches in Delhi that I am sure will gladden your heart. The matter most disheartening in native converts in these provinces is their helplessness. The usual plan is for every convert to depend upon the missionary for employment and support, and to live in his compound. Now, this system has hitherto robbed the native church of all power, and the individual convert of all influence amongst his countrymen; nay, more, it has produced a race of spiritual dwarfs neither able to sustain themselves nor make aggressive movement on the kingdom of Satan around. I have mourned over this state of things and kept it continually before my people—nor have I, more than tiappeared absolutely necessary, permitted them either to live in my compound, or depend upon me for support. Still the mission had a dozen agents whom it entirely supported as preachers and teachers. By perseveringly keeping the subject in agitation I think I succeeded in convincing them that, in order to their doing any good, and obtaining any respect from their countrymen, they must give over receiving support from European sources, and get their own bread independently of the missionary or his society. We have had meeting after meeting, and the result is that the whole church has determined to be independent. Several have already given up their pay, and by the 1st January we shall not have one salaried native preacher. The preaching stations are all to be kept up, and the meeting in the different parts of the town are also continued. The church has formed a good 'punchayet,' and got a fund to help the weak. Some have commenced business in a small way, and some have taken situations. They also have taken over the three native chapels and two school-houses, and promise both to keep them in repair and continue the little schools scattered amongst the converts. If the Lord will permit me to see a working native church in Delhi attacking the error and darkness of heatheuism, I shall be ready to use Simeon's language. I must also tell you that, to encourage them and lead them on, I give up my own salary and depend upon what the Lord may send me. If there is more work for me in Delhi the Lord will keep me here and support me, for the silver and the gold are his, and He has promised to supply all our wants. If I am not wanted, the sooner I'm out of the way the better."

DOMESTIC OCCURRENCES.

BIRTH.

WATSON—March 7th, at Glasgow, the wife of David Watson, Esq., of a daughter.

MARRIAGE.

ROBERTS—WEAVERS—March 31st, at Christ Church, Byculla, by the Rev. J. Taylor, James Henry Roberts, eldest son of the late John Roberts, merchant at Shanghai, to Elizabeth Grace Weavers, daughter of the late Joseph Weavers.

DEATHS.

SULLIMAN—March 29th, at his residence, Girgaum, Hajee Jaffer Sulliman, aged 51 years.

WATSON—March 26th, at Glasgow, Margaret Eliza, the wife of David Watson, Esq., aged 28 years.

Advertisements.

HOUSES AT MAHABALESHWAR.

FURNISHED Houses for the Cold Season (middle of October to end of February) at monthly rent of Rs. 30 and upwards may be had by applying to the undersigned. Mahabaleshwar in the cold season is like a European spring the climate being pleasant, genial and temperate, the air clear and bracing, and the living cheaper and better than in the hot.

P. MYATT,
House and Dawk Agent for Mahabaleshwar.

THE BOMBAY BAPTIST MISSION SERVICES are held on Lord's days at the Regimental School-room, Colaba, at 9-30 A. M., at Grant Buildings, at 11 A. M., and at the Ice House, opposite Byculla Hotel, at 6-30 P. M.

DONATIONS, in aid of this Mission and towards building a CHAPEL or HALL, for Services, an Anglo-Vernacular Institution, Temperance meetings, and Lectures, will be thankfully received by Rev Edmund Edwards, 8 Grant Buildings.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	As.
Wade's Select Anthems	2	8
Macduff's Family Prayers	2	0
Bickersteth's do do	2	0
Butler's Analogy and Sermons	1	12
Dunn's Science and Modern Thought	2	4
Paley's Evidences, Notes	1	8
Scripture Pocket Book for 1869. mor. (with list of the present Parliament.)	1	0
Sunday Magazine for 1868, bound,	5	0
Subscriptions to the following magazines, (monthly,) for the current year, are still received:		
Sunday at Home, per annum	3	4
Leisure Hour, "	3	4
Child's Companion "	0	12
British Messenger, "	0	12
British Workman "	0	12
Cottager and Artisan "	0	12
Sunday School Teacher "	1	8
Biblical Treasury "	0	12
Sunshine "	0	12
Bible Class Magazine "	0	12
Child's Own Magazine "	0	6
Infant's Magazine "	0	12
Children's Friend "	0	12
Missionary News "	1	2
Kind Words "	2	4
Golden Hours "	4	8

Depository, Verge of the Esplanade.

DAY AND BOARDING INSTITUTION, under the Rev. EDMUND EDWARDS, 8 GRANT BUILDINGS. Reading, Writing, Grammar, Composition, Phonography, Arithmetic, Algebra, Geometry, Geography, Mapping, History. Science, Latin, Singing, and Needlework taught for Rs. 5 a month. Three of a family Rs. 10; Boarders Rs. 30; Piano Rs. 5.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.
The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.
Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a *Boarding* School, under the Rev. E. H. DuBois, in connection with the School, held in the Freemasons' Hall, Mazagon. A large house with extensive ground and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches, and rising to the Matriculation Standard of the University of Bombay. The Home studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOI, Byculla.

G.C. REYNELL.
Honorary Secretary Diocesan Board of Education.

BOMBAY GUARDIAN. Terms of Subscriptions Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor, *Bombay Guardian*, Tract and Book Depository." Payments may be made to Mr. Timothy Theophilus, T. & B. Depository.

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 20 lines and under Rs. 4; repetition, Rs. 2; for 50 lines and under Rs. 7; repetition, Rs. 3½.

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SACERDOTALISM AND THE INDIAN CHURCH.

"*Having begun in the spirit, are ye now made perfect by the flesh?*" Those of whom this question was asked had recently taken a decided step in the path of religious opinion and feeling. On their first acceptance of the Gospel, they had simply and gladly appropriated the blessings of pardon, grace, and life presented to them in a crucified and risen Redeemer. They had seemed to breathe a new and heavenly air; and rejoiced greatly in the liberty wherewith Christ had set them free, whether from the legal servitude of Judaism, or the degrading thraldom of paganism. Their grateful hearts poured out benedictions on that Apostle who, like "an angel of God," had brought to them the message of deliverance, and they would have given their "own eyes" for him, if it could have served any purpose to do so. They had begun to "run well," and seemed likely to run steadily, in the heavenward race. Since then, however, a new light had dawned upon them. Through the efforts of certain earnest and influential teachers, they had been awakened to a new view of things. Their first simplicity they now saw to be one of ignorance.

The Gospel was by no means so plain and unsophisticated a thing as they had imagined. That the sinner is justified only through faith in the merits of an all meritorious Saviour wasat least a dangerous doctrine, savouring of presumption, and liable to abuse. Works, moral and ceremonial, must have their place, their proper place, in the transaction.

To pretend to be superior to so-called carnal ordinances was a mere affectation of spirituality. Were not Christians, equally with Jews, still in the flesh? Symbolism must still be as useful as ever to render spiritual things present to the worshipper. In appointing an elaborate ritual among His people Israel, God had stamped it with His approval. The condemnation of such services as legal, worldly, or carnal, could only be dictated by a disguised pride and indolence. As for circumcision itself, to reject it was certainly to reject God's own ordinance; to interrupt the divinely appointed channel of grace; and to render the Gentile Church a schismatical communion having connection with that chosen Israel with whom, and through whom, the covenants of promises were made. All this was so plausibly and zealously pressed upon the Galatian converts, by men who seemed to have their spritual good deeply at heart, that their impressible minds were not long in yielding to the influence.

St. Paul heard of this movement with a poignant interest. And his judgment of it shall be stated in two words. Of the teachers he says, "I would they were even cut off;" and of those who accepted the teaching, "Ye are fallen from grace."

The tactics of error have not altered, and what happened in Galatia may happen in India. From a pamphlet lying before us* we gravely fear that something of the kind has already begun to happen. The author is one known to, and beloved by, not a few of the friends of Missions. Many rejoiced at his spiritual birth, and many more have rejoiced at his consistent life and useful labours. It is, indeed, the authorship which constitutes the interest of the book. Even that which, if written by an Englishman, might claim little attention, assumes a relative and circumstantial importance when penned by an intelligent and learned convert from Hinduism. It is by all means to be desired that our Indian brethren should speak their minds. Even when what is said causes grief, we can heartily appreciate the candour and honesty which says it. For such honesty our Pundit deserves the fullest credit, and the straightforward frankness with which he has told his thoughts, disarms everything like ungenerous criticism. Our regret that the book should exhibit so wide a departure from "the simplicity that is in the Church" is all the more enhanced by the respect which we owe to the personal character of the writer.

The strangely irregular construction of the treatise is much to its disadvantage. Yet even in this may be discerned a lively picture of the author's mind, shaken from its steadfastness, and "carried about with winds of doctrine." "I went on," says he, "hurriedly putting down things which my mind was bent on bringing out, and I remained careless about their order or connection." By the original plan, the work seems to have been intended as an answer to certain objections urged by Brahmists against the doctrine of eternal punishment. Had this design been adhered to, we should have had a useful treatise, well calculated to suggest to that class of thinkers, weighty and serious considerations of the vast evil of sin and the fearful danger of neglecting the great salvation offered in Christ. On this subject Pundit Nehemiah was able to say much and to say it well, having himself been thoroughly convinced, and having acted on the conviction of the necessity of submitting dark reason to the light of God's revealed truth. By what unhappy influence he was led to fill the body of his book with matter which, as addressed to Brahmists, was utterly out of place, and as connected with the main subject of the treatise, was altogether irrelevant, we can only conjecture. In a purely Hindu production we do indeed expect to find a confused mixture of things essential and things trivial, things moral and things ceremonial, things evident and things fanciful. But from one who has long been a disciple in the school of Him whose holy religion teaches us *dokimazein ta diatheronta* (Phil. I: 10) we had expected otherwise. The explanation to be given is probably the same as that which accounted for the defection in the Galatian churches. "There be some that trouble you and would pervert the gospel of Christ." That dangerous delusion which confounds sacramental privileges with spiritual grace, and æsthetic excitement with devotional fervour, seems to be assailing the Indian Church. Our author has but too evidently succumbed to its influence. God grant it may be but for a time!

The very titlepage of this pamphlet embodies one of the gravest possible errors. It speaks of points in Christianity *taught by Christ's holy Catholic Church*. We indignantly deny that Christianity, or any "point" in it, is based upon any such human teaching. It is taught, not *by* the Church, but by God *to* the Church. The Church is the taught, not the teacher. "It is written in the prophets,', said our Lord, "and they shall be all taught of God: every man therefore that hath heard and hath learned of the Father cometh unto me." Indeed, it would be no baddefinition of the Church to say that, she consists of a company of men taught of God. That the Lord hath appointed some in the Church whose duty and calling it is to be teachers of others is undoubtedly true. But even their teaching is of value only so far as it is subordinate to the Divine teaching, that is, to the voice of the Holy Ghost speaking through His own inspired word. "It is not lawful for the Church to ordain anything that is contrary to God's word written.', (Art. XX.)

Consistently with its title, the treatise under review delights to reiterate such expressions as "Catholic teaching," "Catholic antiquity," "Catholic fathers," Catholic divines," and so forth. Now, we have too much respect for this word "Catholic" to consent to its being thus degraded into a mere cant phrase. No vocable in the English language has been more woefully abused. Papists employ it as denoting one who submits to the Pope and accepts his dogmas. English semi-Papists apply it to those who adopt sacerdotalist opinions and practise mediæval rites. To each it is the merest party-shibboleth. That our Indian brother's acumen should not have detected the fallacy we are somewhat surprised.

If "Catholic teaching" mean anything at all, it must mean the same as *scriptural teaching*, for nothing that is unscriptural can be catholic, even though thousands may have taught it and millions may believe it. Thank God, we are not dependent upon "Catholic antiquity" or "Catholic fathers" or "Catholic Divines" for one single doctrine that we hold. The Word of God is nigh unto us, even in our mouth and in our heart. The promise of the Spirit to guide us into all truth, belongs as much to us as to any "Catholic father" whatever. In vindication, therefore, of our highest and noblest Christian privileges, we strenuously resist that low and miserable theology which would make our faith dependent on human teaching. Were every library of Catholic divinity that exists sunk in the ocean, that faith would remain intact. Were the three Creeds themselves to be obliterated from memory to-day, with Holy Scripture in our hands, we could reconstruct them, or the like of them, tomorrow. Not a single grain of saving truth would have been lost. God's prophetic word, the "light in the dark place," would shine as brightly as ever, and the Holy Ghost would be equally powerful as now to make that word the seed of regeneration in men's souls.

Should we, then, in such a case have lost *nothing!* Undoubtedly we should have lost that for the preservation of which we cannot be too thankful, the benefit of *primitive and successive testimony*. God has graciously used His Church from age to age as a "witness and keeper of Holy writ." (Art. XX.) His providence has, moreover, preserved to us important historical evidences as to matters of fact and matters of Christian practice; and these are to be assuredly valued, in proportion to their clearness and their "catholicity." He must be a very senseless Christian who would not admit this.

In various matters, the Christian will, with thankfulness to Almighty God, accept the testimony of the early fathers, and indeed any other reliable testimony or historical evidence that he is permitted to avail himself of. And if he finds (as he will find), that all his fellow-Christians do not, in an exactly similar manner, interpret, confide on, or accept such authorities and testimonies, he will walk conscientiously himself and charitably towards others, praying heartily that grace may be with all those who "love the Lord Jesus Christ in sincerity," and who therefore constitute the "one Holy Catholic Church."

One of the saddest features of the sacerdotalist * system is that it attaches far more importance to a supposed lineal descent from apostles than to purity of doctrine and the fruits of a Christian life. In using this world "supposed" we express no opinion as to the reality or non-reality of such a succession. The settlement of this question is not necessary to our argument. Assuming that there has remained an uninterrupted episcopal succession, we unhesitatingly assert, that a Church which holds fast the faithful word of God, and is adorned with the spiritual fruits of holiness, though it have not the succession, occupies a vastly higher position than does another Church which, while it boasts the succession, has lapsed into fatal heresy, or sunk into spiritual death. Doctrinal corruption is at least quite as able to dissolve communion with the Catholic Church as the loss of succession can be. As regards the Church of Rome, for example, it boots little to enquire whether she have the succession or not. We know that she has grievously obscured the light of God's truth, vitiated the sacraments,† corrupted her worship, and heaped dishonor upon the Saviour by exalting human mediators into His place. If anything can decatholicise a Church, surely this must do so.

We are glad to see that Pundit Nehemiah appears alive to the enormity of some at least of the Roman heresies. Yet, what shall we say to a sentence like the following? After having "detached" all non-episcopal communions, however orthodox, from the Church Catholic, he speaks thus of the adherents of the Papacy: "We own the Church of Rome to be a true branch of this (the Holy Catholic) Church, inasmuch as she has preserved the apostolical successson as well as the body of Catholic doctrines. And inasmuch as she is a branch of the Catholic Church, a member of that dear Body, we cannot but *feel kindly towards her*."

We see, then, to what this falsely called "catholic teaching" leads. Having given up Holy Scripture as the sole rule of faith, and sought to human guidance instead of the promised light of God's Spirit, men so lose the faculty of discerning truth, that the most pernicious errors cease to alarm them. He stands in a critical position who has begun to "feel kindly" towards a harlot. Let him see to it that he be not tempted to drink of the wine of her fornication, and so become partaker in her plagues. For assuredly "her house is the way to hell, going down to the chambers of death."

We have addressed ourselves to but one subject raised by the pamphlet under review. But it was one too fundamental to treat cursorily. Let it suffice, therefore, to add a concluding remark, "Tract 1" we observe, takes for its motto that article of the faith, "I believe one Catholic and Apostolic Church." We also believe this, and in a far more Catholic sense than that which the writer has propounded, maintaining that that

* No. I of "Tracts in answer to objections against certain points in Christianity as taught by Christ's Holy Catholic Church," by Nehemiah (Nilkantha) Goreh.

* We prefer to give the name of "Sacerdotalism," to that which it has become the fashion to call 'Ritualism' because it is in the Sacerdotalism that the *error* really lies. Ritualism is rather a *folly* than a heresy. But *error* and folly are twin sisters.

† It is evident that the *lay* Romanist, being debarred from that cup of blessing "which the Lord commanded all to recieve, is, even in a sacramental sense, cut off from communion with the Church Catholic."

Catholic Church includes all (be they Episcopalians or not) who hold fast the faith, worship God in spirit, and love the Lord Jesus in sincerity. There is, however, another article which we hold with equal firmness, but which our Native brother seems almost to have forgotton. It is "I believe in the Holy Ghost the Lord and the Life-Giver.'. Let him take this as the motto for Tract 2. The due consideration of it may, by God's blessing, help to lift him out of the miserable slough into which his unguarded simplicity has allowed false guides to drag him.—[*Christian Intelligencer.*]

HINDRANCES TO MISSIONS.

(From the Rev. Dr. Kay's Paper read at the Dublin Church Congress.)

1, First, then, I think it true to say that there are some things in Hinduism which tend to give it far greater coherency than the idolatrous system of Greece or Rome possessed; especially these two: 1. They have among them books of unquestionable antiquity, which are everywhere venerated by them as of Divine authority, and from which all their religious rites, laws, institutions, and philosophic systems, either have been or are supposed to have been derived. 2. And then, there is in every part of the land a priestly caste, who are not simply the depositaries or custodians of these sacred books—not merely the sole expounders of their meaning—but who are looked on as the living impersonations of the Eternal Voice which uttered the Vedas. This body of men have exercised over the whole Hindu community the most complete spiritual despotism.

And in proportion to their exaltation has been the religions degradation of the lower classes. Absolute submission of the reason and the conscience to the sacerdotal caste has been exacted, and yielded. So long as this was secured, the Brahman was willing to allow any other points to be conceded. So long as his authority was supreme, every opinion, every form of superstition, however abject or debasing, might be tolerated. Under the influence of this fatal despotism, the mystery of iniquity has worked out, it would seem, its fullest development. Let one fact suffice: the most sacred temple in India, that of Jagurnath at Puri (to which thousands resort every year from all parts of India), has its walls covered with figures and symbols of the direst obscenity.

It is easy to conceive what the effect of this has been on the great mass of the people. They believe themselves to be in the midst of a system of things which has been going on for millions of years. Their future destiny is in the hands of the all-powerful "gods upon earth," the wielders of Divine authority. To rebel against the Brahman, and so bring down his curse upon them, would (at any rate *might*, they think) consign them to ages of hopeless misery. Their policy, then, is to remain quiet; to live in submission to their Guru. Accordingly, when the missionary addresses the people in the street or bazar, he frequently hears remarks of this kind, "What do I know? Go to the pundits. They know all;" or, "It is all very fine, probably, but it was not written on my forehead;" that is, "Destiny made me a Hindu; I have no *right* to be anything else!"

As for the Brahman, he rejects with scorn the notion that one not born on the sacred soil of India should have anything to teach him about religion. And even if he be prevailed on to listen, he does not readily see anything attractive in the outlines of Christian doctrine. From childhood upward his thoughts have been cast in a pantheistic mould. He views himself as a particle of the Divine essence that has to rise to reunion with Deity by means of prescribed ritual, and mantras, and philosophic study. To tell such a one of man's state of guilt in the sight of the All-holy God, of the necessity of repentance and conversion, of salvation by faith in Jesus Christ, the only Son of God,—this is to *undeify* him, this is to bind him for ever in the bonds of that finite existence from which it has been his great object all along to escape. Those who know what strong fascination Spinosism has exercised on many fine intellects in modern Germany, England, and America, will more easily understand what a hindrance this Brahmanism must present to the progress of Indian evangelisation.

II. But now let us turn and look at some few points in the position and circumstances of the European missionary himself. Here, too, we shall find him contending with some disadvantages which did not, I think, beset the primitive evangelist. The things I am about to mention will perhaps seem veay unimportant. They do not strike the imagination, yet they are serious *practical* difficulties, and my object is to state facts.

1. First, as regards the principal instrument of missionary work—language. The vernaculars of India differ so widely from those of Europe in structure and idiom, that I suppose hardly one missionary in four (of those who are born and educated in Europe) learns to speak and write in them gracefully. This, however, is not all. The languages themselves are defective, as regards the missionarys's main purpose. They do not supply him with the means of expressing his most important thoughts.

When St. Paul preached at Corinth or Ephesus, he had an instrument ready to his hands in that Hellenistic Greek which had taken shape in the Septuagint version 200 years before. Now, this *preparatory* work has had to be done for all the languages of North India within the present century—indeed, it is still going on. To take an instance: when the missionary had to translate the Scriptures into Bengali, he found a difficulty even in rendering the word "God." There was the word "Brahm," but this was irremediably tainted with pantheistic notions. There was the polytheistic "devata," which means "a deity." The primitive *Deva* had come to be merely equal to the Latin "Divus." Lastly, there was the term "*Ishwar*," used by the Vedantist when speaking of the Deity as maker and ruler of the visible world, but also employed in a reverent way by the people. This last, then, was adopted, and is now the established rendering in Christian Bengali books for "God." Similarly, conceptions like those of righteousness, holiness, humility, charity, and still more, such as those of grace, justification, redemption, salvation, had to be provided for, either by selecting and appropriating some already existing word, or (as rarely as possible) by new formations from the Sanscrit.

2. Another point. Few persons brought up in a temperate climate can reside in the plains of India without adopting a mode of living which in some degree severs them from the natives. For five or six months in the year the European must live almost under shelter. His food, his clothing, his house arrangements, differ from those of the people; and to the poorer classes, whose food is rice and curry, whose clothing is a long cotton towel, and whose dwelling is a hut of bamboo and palm-leaves, they cannot but appear to be expensive and even luxurious.

A word or two as to this. Several years ago a pamphlet was written by a Roman Catholic, in which English missionaries were reproached with having comfortable houses and food. But, in an account of the Romish missions in South India,* published three years ago, I find a different view adopted. It is there recorded (and no one who knows India can read such a record without deep sympathy) that out of forty-three Roman Catholic missionaries who died at Madras between the years 1840 and 1863, ten died within a year of their landing in India; twenty-five (more than half) within the first five years; only seven of the whole number had exceeded ten years of residence, and only two had exceeded fifteen. The just remark of the Romish historian is—"This sacrifice of valuable lives must continue, until the means of the Mission are sufficient to *supply better food* to the fathers."

Now, just this suitable diet, and nothing more, is what the English societies provide. But then, even thus much places the missionaries in a somewhat unfavourable position as regards their relation to the great bulk of the Hindus, who are miserably poor. The missionary may be in the truest sense a "cross-bearer," one who has made great sacrifices of worldly comfort; but to the poor Hindu he seems to be most enviably circumstanced—to be living in affluence. I need not point out how very much there is in the Gospel message which loses its ethical force when it is presented under such conditions, or how artificial the words of the preacher are apt to seem when he calls on the Hindu to "seek the kingdom of God and his righteousness" before all other things—aye, at the cost of all other things.

3. Then as to the missionary's belonging to the rulers' community. This is far from being clear gain. A large portion of the natives, both Hindu and Mussulman, believe there is nothing the English Governmet has more at heart (with a view to perpetuating our *Raj*) than their Chris-

* Catholic Missions on South India. By Rev. W. Strickland and T. W. Marshall, Esq., 1865.

tianisation. The overt neutrality of our Government in religious matters is looked upon as only a subtle policy adopted to conceal its real design. Here, then, is a reason for standing aloof from the missionary. Besides, there is a wide-spread notion that the foreigner's Government has come between them and the favour of Heaven. *Lakshmi* (the goddess of wealth and fortune) has forsaken the land. Now, even under the *pagan* Roman government, we know how readily public calamities were attributed to the anger of the gods against Christians. *Deus non pluit: due ad Christianos.* How much more, then, when the Government is itself Christian? Thus our religion has to bear a portion of that heavy, invidious burden which rests on absolute power. Every famine, or epidemic, or inundation, is made by a superstitious people to weigh against us. "The English *mean*, certainly, to govern well and justly," it is said, "but what can be done? There is now no *barkat*"—no blessing. I remember a very intelligent Bengali's assuring me that the best soils do not now produce above half of what they did sixty years ago.—[*Christian Intelligencer.*]

FROM TAPLOW TO TAUNTON.

(From the Christian Miscellany.)

At the Taplow Station, on the Great Western Railway, I was fortunate enough to secure a seat for my long journey by the night-train of June 22nd, 1868, in a compartment where there were several gentlemen, but no smokers. I took a corner-seat and found myself opposite a gentleman of classical education, and good position in society, well dressed, and evidently desirous of ascertaining something about his fellow travellers. Addressing me, he said, "Have you read 'Foul Play?'

I said, "No; what is the subject of it?"

"O, love!" was the reply.

I intimated that there was a great deal of trash sold at the book-stalls under such titles, with which my friend at once agreed, concluding with, "I am not a fast man myself; no, not by any means; decidedly not fast."

After awhile he began asking me if I was acquainted with various churches in London, especially singling out the ritualistic. On my assuring him I had never been in one of them, he addressed a gentleman on my left; a conversation ensued, which brought out from the latter that he was neither high church, nor low church, but medium; while my opposite neighbour affirmed that his notions "were high, yes, decidedly high church." I had hitherto refrained from any expresion of opinion, but now ventured an observation disapproving of Ritualism, especially as respects vestments, bowing and intoning, when I was at once branded as a low churchman.

"It is quite pitiable," said my friend, "to observe the careless and negligent mode of worship which obtains among you low-church people; I am sure our service, as performed by the Ritualists, is very elevating and ennobling; the intoning is beautiful, and the whole service attractive but yours is quite the reverse, and you seem to despise the Sacraments altogether. Now if you could but see it, it is quite right for the priest alone to receive the wine of the Holy Communion: there is a beautiful significance in it which you do not appreciate."

"Indeed," said I; "I thought our Lord Jesus Christ passed the cup to His disciples, and said, 'Drink ye all of it.'"

"Did he say so?"

"Yes; you will find it in the Bible."

"O, I never read the Bible!"

"You don't! Why not?"

"O, it is such a mysterious Volume, far above my comprehension, and so frequently contradicts itself!"

"Well, I have read it all my life, and find it beautifully plain and simple in all that concerns my salvation, and as to contradictions, I never met with one."

"You low-church people——"

"You call me a low churchman, which I am not; I am a Wesleyan Methodist."

"A Wesleyan Methodist!"

"Yes; and, bless the Lord, I can say that God has, for Christ's sake, pardoned all my sins, and shed abroad His love in my heart by His Holy Spirit given unto me. I thank God I have the full assurance of faith, and know that I am a child of God as surely as I have my railway-ticket in my hand."

"How can you tell that?"

"By my Father's own Word, blessed be His name! Jesus Himself said, 'He that believeth on the Son hath everlasting life.' Now I *have* this life, not *shall* have it when I die, but I have it now, and it gives me solid joy; besides, my Bible says, 'The Spirit itself beareth witness with our spirit, that we are the children of God;' and 'because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father:' now, what do you think of that?"

"I think, Sir, you are a strong-minded man."

"On the contrary, I am, by nature, a hell-deserving sinner, and it is infinite mercy and grace alone that could have done such great things for me; has the Lord done the same for you?"

With a deep sigh, he said, "Ah, no! I wish I could say He had. I wish I had the peace you seem to enjoy; but I must strive more by prayer and good works to obtain the favour of God."

"Then you'll never get it! God does not say, 'Pray, and you shall be saved; do good works, and you shall be saved.' He says, 'Believe;' that is, cast your poor guilty soul on the infinite merits of Christ for pardon, and God will accept you for His sake alone."

"But I always seek to be guided by God's priests, who are learned men, and whose business it is to attend to these matters."

"God's priests! Why, my dear Sir, they are all dead and gone long ago, and all their bullocks, and rams, and turtle doves; there are *no* priests in this world to offer up *other* people's sacrifices now! And we don't need any; for 'the sacrifices of God are a broken and a contrite heart;' and in that sense every man is his own priest. The Scripture says, 'There is one God, and one Mediator between God and men, the man Christ Jesus:' and again, 'We have not an High Priest which cannot be touched with the feeling of our infirmities; but' One who 'was in all points tempted like as we are, yet without sin;' this is the only mediating Priest in God's universe."

"Well, but these good and learned men are the successors of the Apostles!"

"Yes, I suppose they are; everybody must succeed somebody. My son must succeed me; but if I do not set him a good example, and if he does not follow it, he may as well have gone before as succeeded me. I do not see that merely succeeding the Apostles imparts merit to a man."

"O, but they have the power to forgive sins, as the successors of the Apostles; for Christ gave the Apostles that power!"

"I know that the Bible says that Jesus gave His diciples power to remit sins; He also gave them power to heal the blind, and to cast out devils. Now, if you will show me that these miraculous powers have descended to the men whom you call the successors of the Apostles, and if they will prove to me their ability to cast out devils, I will then seriously entertain the question whether they can forgive sins; but, until then, I consider this doctrine a device of the devil to allure sinners to trust in anything but Christ; it is a mockery, a delusion, and a snare! You may trust in a poor sinful mortal like yourself, but I will not trust even an angel with my salvation; nothing less than Divinity for my poor soul. And O! I do thank God, through Jesus Christ our Lord, for His great salvation; for 'He loved me, and gave Himself for me.'"

"I wish I could feel like you."

"So you may; but, like many others, you want to feel happy before you believe. Come to Jesus, my dear Sir, just as you are; and even now, while this train is rolling onward, you shall receive 'the peace of God, which passeth all understanding.' It is a blessed thing to feel safe in this world of accidents and dangers. Supposing our train were to smash in a moment, I know I should be with Jesus, for he is mine. Now, with all your good works, and strict devotional exercises, and bowings, intonings, chantings, and ordinances, can you say that?"

My friend bowed his head, and groaned, "I wish to God I could!"

"Glory be to God you may, for that wish shows the inward longing of a wearied soul; and Jesus says to you, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'"

"But surely you do not ignore good works?"

"Certainly not; the more of them the better, for there are plenty of bad ones: but the difference between us is, you use good works as *a means to obtain* God's favour and mercy, and you'll never get it by that means; for Christ alone 'is the Way, the Truth and the Life;' 'no man cometh to the Father but by Him:' not by good works. I on the other hand, come to God as a guilty, vile sinner, trusting only in the merits of Christ God forgives me; and, *in consequence* of His forgiving love, I feel so grateful and dutiful to my forgiving Father, that I wish to spend my every moment and talent in His service; and I know that, poor and unworthy as my good works are, they, nevertheless, spring from love, and, being offered through Christ, are therefore acceptable to God."

"But does not the Bible say that you are saved by good works?"

"Certainly not; the passage you allude to is this, 'Ye see, then, how that by works a man is justified, and not by faith only;' while another Apostle says, that 'Man is justified by faith alone.'"

"Ah, didn't I tell you the Scriptures don't agree; you see these two passages contradict each other."

"Not at all, Paul speaks of being 'justified by faith alone;' that means, in the sight of God, who can look into my heart, and knows whether I do believe or not, and justifies me accordingly, irrespective of works altogether,—in fact, before I have performed one good work. Then James speaks of being 'justified by works;' that means, in the sight of man; for no man can see my heart and ascertain whether I have genuine faith or not, unless I show it by my works; for the tree is known by its fruit, and true faith brings forth genuine 'love, joy, peace, longsuffering, gentleness, goodness,'—these precious fruits of the Spirit. So you see the Scriptures agree beautifully. I am justified in God's sight by faith alone, and I am justified by my works in the sight of men; for Jesus says, 'Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven.'"

After a long conversation, of which this is the substance, our train arrived at Swindon, where we alighted for refreshment. On re-entering, my friend closed his eyes, and seemed disinclined for further converse; so I lifted my heart in prayer, until we neared Chippenham, where he was to leave me. Before parting I grasped his hand, and said, "We shall soon separate, probably to meet no more till the judgment-day; I love your soul; yes, I love you for Christ's sake, and I shall constantly pray for your conversion. Now, my parting words shall be the very words of Jesus Himself, 'Search the Scriptures; for *in them* ye think ye have eternal life; and *they* are they which testify of Me;' mind, not the traditions of men, not the authority of the Church, but the *Scriptures*."

He replied in a subdued tone, and with much feeling, "I am very much obliged to you indeed, Sir; I thank you very much."

Thus ended our interview; but I hope to meet that immortal soul at the right hand of God.

While I sat musing, I was startled by the sudden and sharp exclamation of a small man, a fellow-passenger, who, pointing to the vacant seat of my late friend, said, "You see where he is *going*; going fast to Rome."

"Well, yes," I said, "unless the Lord graciously lead him to see the error of his ways; but," I observed, "if you wish to controvert such views as his there is nothing like genuine Christian experience. Now, my friend, let me ask you if the Lord has pardoned your sins. Do you feel that you 'have peace with God through our Lord Jesus Christ?'"

"Ah, well, you see mine is a very metaphysical mind; I was a long time before I could reconcile the existence of evil in the world with the Divine goodness; I puzzled, and puzzled, till at last I solved the question as to the origin of evil to my own satisfaction."

I replied, "I am a member of a fire-brigade, and no sooner is the alarm of fire given than in a few minutes a number of gentlemen are dressed and ready with the fire-engine to hurry to the scene of trouble. Now, it never occurs to us to stay, and ask, and wonder how the fire originated; it is there, and our business is to put it out. Now, Sir, there is evil in your heart and mine by nature; for, unhappily, the unrenewed heart gives daily proof of its existence; the all-important question is, How can my vile heart be made holy? How can this evil be eradicated? or, in the sensible language of the Philippian jailer, '*What must I do to be saved?*'"

"Ah, very true," said my metaphysical companion; but we were nearing Bristol, where, I fancy, he was glad to reach the termination of his journey.

I travelled alone the remaining distance to Taunton, musing on the events of the night and their probable consequences, and praying that God would bless His own truth to these precious souls.

R. W.

THE VINE AND THE BRANCHES.

BY PROFESSOR PORTER.

(From the Sunday School Teacher.)

Corn, wine, and oil were the three chief products of Palestine. The fulness of temporal blessing is thus described by Moses: "He will bless the fruit of thy land, thy corn, and thy wine, and thine oil" (Deut. vii. 13); and the prophet Hosea, when predicting a time of extraordinary prosperity to Israel, says, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil"—(ii: 21, 22.)

The vine was especially selected by the sacred writers not merely as an emblem of the greatest temporal blessings, but also as an illustration of the most precious spiritual truths. It was an emblem of peace; "And Judah and Israel dwelt safely, every man under his vine and under his fig tree" (1 Kings iv. 25)—of wealth; "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes" (Gen. xlix. 11)—of joy; "And wine that maketh glad the heart of man" (Ps. civ. 15)—of fruitfulness; "Thy wife shall be as a fruitful vine," (Ps. cxxviii. 3). The most terrible national and social calamities were prefigured by the failure or destruction of the vines; "Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . The new wine mourneth, the vine languisheth." Again, "Therefore shall Moab howl for Moab. . . . For the fields of Heshbon languish, and the vine of Sibmah. . . . And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting; the treaders shall tread out no vine in their presses; I have made their vintage shouting to cease."—Isa. xvi. 10, 11.

It must seem strange to many in this country that the vine should thus have been singled out by the sacred writers as an emblem of national wealth, prosperity, and peace. We are accustomed to consider *wine* as the chief, if not the only, product of the vineyard; and wine, from its intoxicating and brutalizing effects, when used immoderately, might be considered rather as the emblem of a national curse than of a national blessing. A knowledge of Eastern life and customs gives us more enlightened views on this subject, and enables us fully to appreciate the appropriateness and force of Bible metaphors.

In Palestine the fruit of the vine was one of the chief articles of food. Only a small fraction of it was converted into wine. Instead of being the most important, wine was probably the least important of the objects for which the vine was cultivated. In a great variety of ways the fruit of the vine was in ancient times, and still is, used as an article of daily food by all classes, from the highest to the lowest. It may be interesting to enumerate some of the ways in which it is now used or prepared.

1. The *fresh ripe grapes*, eaten with bread, constitute the principal food of the people in the vine-growing districts, during three months of the year. Different kinds of grapes, different qualities of soil, and different modes of cultivation, cause the vintage to extend over this lengthened period. The grapes are extremely cheap, seldom more than a halfpenny a pound even in the large cities; and they are wholesome and nutritious. 2. When the season of fresh grapes is past, dried grapes or *raisins*, take their place. They are also used largely in various forms of cookery, and in confectionary. I know a small village in Lebanon where no less than 180,000 pounds are annually prepared, and chiefly for home consumption. 3. *Syrup of grapes* is made by expressing the juice, and boiling it until it is reduced to about one-fourth of its original volume. It resembles molasses in appearance and taste, and is used with bread as an article of daily food. Its name in Arabic is *dibs*, and it is probably the same as the *debash* of the Bible, which is translated "honey" in our version, (Gen. xlii. 11; Ezek. xxvii. 17). When to these we add wine, which was not, as with us, a rare and expensive luxury, but a wholesome beverage within reach of, and used by, all classes—we cannot wonder that the vine became the emblem of national prosperity and wealth.

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And, besides, the vineyards were places of common resort for enjoyment, revelry, or quiet repose. After the ingathering of the harvest the fields were bleak and bare, and the surface of the country assumed an aspect of dreary and desolate whiteness. The vineyards alone retained their spring verdure, and thus presented great attractions to the pleasure-seeking inhabitants of the East. Vines, too, are extensively trained over trellis-work in the gardens and courtyards of that sunny clime. There is scarcely a house in town or village, throughout the vine growing districts of Syria and Palestine, which has not its arbour of vines, where, during the intense heat of the long summer days, the people are wont to recline in the grateful shade. Many a time, when looking on whole families,—parents and children, host and guests, picturesquely grouped beneath the dense foliage of a vine-draped bower, have the words of Zechariah been recalled to my memory; "In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree."

In Palestine the vines often attain to an immense size. I have seen some whose stems were nearly two feet in diameter, and whose branches stretched out along terrace walls, or shot up forest trees, a distance of fifteen or twenty yards. Some such stately vine was doubtless before the Psalmist's mind when he thus wrote of Israel, the spiritual vine; "The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedar" (lxxx. 10). The bunches of grapes are sometimes very large; I have seen them as much as twelve pounds weight. And these statements will not appear extraordinary to such as have seen the great vine at Hampton Court, which covers an area of more than two thousand square feet; and to such as have read or heard of the bunch of *Syrian* grapes which grew at Welbeck, and weighed *nineteen* pounds. It was sent as a present from the Duke of Portland to the Marquis of Rockingham, and conveyed a distance of twenty miles, on a staff by two men, just as the bunch of Eshcol was borne by the spies to Moses at Kadesh.

No product of the earth is so frequently employed in illustration of great Scripture truths as the vine. The Church is likened to a vineyard, planted by the heavenly Husbandman. Christ's servants are all labourers in it. But probably the most beautiful and instructive of Scripture emblems or metaphors is that contained in the fifteenth chapter of John's Gospel:—"I am the vine, ye are the branches." Christ is here represented as the vine stock; His people are the branches, united to Him by faith, drawing from Him all that life and power which enables them to bear the good fruits of peace, and active, all-pervading beneficence.

I have seen the vine in various parts of Palestine and Syria. I have seen it cultivated in different ways, and trained in different forms. But in every place where I saw it, in every different aspect and form, it presented to my mind new and beautiful illustrations of the reality, the nature and the results of that wondrous union which subsists between Christ and His Church.

I have seen the vineyard on the hills of Judah, in the glens of Ephraim, on the sloping sides of Eshcol's vale, famed now, as of yore, for their richness. There the stem is almost hid among rocks and stones, and the branches stretch far out on each side. But however far the branches reach, however wide they spread, they are all united to the stem, and draw from it that healthy, living sap, which makes them green, vigorous, and fruitful. So is it with Christ and His Church. The branches of the Church spread widely. They cover broad Britain; they fill the great cities, and, overshadow the vast plains of America; they dot the beautiful champaigns of France, and shoot far up into the wild glens of Switzerland and Piedmont; they flourish on the sun-scorched plains of India, in the pestilential marshes of Africa, amid the eternal snows and glittering icebergs of Greenland: they have stretched away far out over the sea, and have adorned with their foliage, and blessed with their fruit, every continent, island, and islet of the great Pacific. And yet however widely their branches have spread, however far they have reached, however different the climes in which they flourish, however diverse the external culture they receive, they are all united in one parent stem, the Lord Jesus Christ, in Him alone they live, and from Him alone they draw their power.

I have seen the vine in the rich plain of Damascus, growing in a different way, but still illustrating the union of Christ and His Church. I have seen one branch of a great vine encircling the giant trunk of a forest tree, climbing its huge arms, shooting up from bough to bough, and never stopping in its onward, upward growth, until it had covered every bough with the graceful garlands of its foliage, and bent down every twig with the clustering bunches of its fruit. And I have seen another branch of the same vine spread out over the ground, adorning the lowly brambles with its foliage, and producing on the humble shrub fruit as abudant and as luscious as that which hung on the topmost bough of forest tree. And yet both these branches united in one stem, alike derived from it life and fruitfulness. So is it in the Church. One branch of that heavenly vine climbs to the highest grades of humau society. It winds round the heart of the statesman; it clings to and appropriates the soaring intellect of the philosopher; it encircles the brow of the warrior with a crown more ennobling than laured. Another branch spreads among the masses, producing there fruits as precious. And yet these two branches have infused into them equally from the one omnipotent Savior, that divine grace by which alone they are made fruitful.

I have seen a noble vine in the palace garden of one of Lebanon's native princes. One branch, carefully trained by the skilful vinedresser, covered with impenetrable shade a beautiful bower in which royalty was wont to recline during the noon-day heat. Another branch of the same vine had worked its way through the adjoining garden wall, had climbed the rustic porch of a poor peasant, and had covered it with foliage as luxuriant as that which graced the prince's bower; and yet the healthy sap which gave to each of those branches bursting bud, spreading leaf, and clustering bunch in due season, flowed through one and the same parent stem. So is it in the Church. One branch of the heavenly vine adorns the gilded halls of the palace, giving them a charm, a beauty, and a glory, such as all the splendours of architecture, all the accumulated treasures of art, all the display and fascinations of assembled rank, learning, and genius, could never impart; while another branch of this same vine wreathes itself round the peasant's cot on the mountain side, or penetrates the humble dwelling of the artizan in the city lane, diffusing a peace, and a joy, and a moral beauty there, which wealth could never bestow and poverty could never dispel. And yet both these branches unite in one divine Saviour, and derive from Him, and from Him alone, all their spiritual life and loveliness.

The parable of "the vine and the branches" thus illustrates with equal beauty and force, this noble truth, that prince and peasant, king and beggar, philosopher and artisan—in a word, *all true Christians*, of whatever rank, class, or church, are united by the indissoluble bond of a living faith to one Saviour on earth, and shall recline, throughout eternity, on one loving bosom in heaven.

My Adventures Afloat: a Personal Memoir of my Cruises and Services in the Sumter and Alabama. By Admiral R. Semmes. (Bentley.)

(From the Athenæum)

It is quite safe to pronounce, 'My Adventures Afloat' to be the most impudent and reckless book of the present season. It is impudent in every way; and reckless in every page; an insolent piece of brag, a defiance of public taste and an outrage on public law.

In the first place, it bears no printer's name. How is this? we venture to ask Mr. Bentley. Mr. Bentley is a London publisher; his name stands on the title-page; and he must be well aware that a printed book ought to carry the printer's name. His answer may be, perhaps, that this shameless volume has not been printed in England at all, and that his own pretence of bringing out an English edition is a mere device of the trade. If so, it is an unusual answer for an eminent London publisher to make.

In the second place, it is a reprint, with much frothy addition, of a work already known in the English market; a work which was published by Messrs. Saunders, Otley & Co., under the title of 'The Log of the Sumter and Alabama,' and which long ago died the death of all noxious things. Some of our readers may remember that poor flatulent book, which Mr. Semmes admits was made up from his own journals and log-books, lent to Messrs. Saunders Otley for the purpose. It was a failure. There was too much of it for English taste. We know that it brought no credit to the London firm, and we have yet to learn that it brought them any profit. Mr. Semmes announces that he got nothing by it; but we suspect that the publishers' case was worse than his own. Anyhow, the book is there; and anybody who wants to read about the Alabama can satisfy their craving in a reasonable space by sending for 'The Log.'

In the third place, it is a piece of self-laudation equal in unconscious comedy to Artemus Ward. 'A number of publications have appeared concerning the author and his career, says 'Mr.' Semmes 'Captain' Semmes, or 'Admiral' Semmes; adding, in the Artemus vein, 'as was to be expected.' Equally modest and true. A 'number of publications?' What publications have appeared concerning the author and his career? We know of none whatever except what Mr. Semmes has written,—'The Log,' long ago printed in London, and 'My Adventures Afloat,' appear to have been printed nowhere in particular. Mr. Semmes is his own hero and his own biographer. And what a hero! In his own belief, Mr. Semmes is the greatest man alive, and the Alabama was the noblest vessel ever sent to sea. 'She not only alarmed the enemy'—the enemy being his native land—'but she alarmed all the other other nations of the earth.' Such a hero and such a subject strained the virtue of minor mortals beyond their power. They came to worship and to celebrate; only too happy if they were suffered to bend the knee and sound the trumpet brfore so great a god. 'A number of ambitious *litterateurs* entered the seductive field,' says the hero. No field, in particular, has been mentioned; but we suppose the field of glory generally is meant. But these daring and ambitious men took little by their efforts. 'These penny-a-liners all made miserable failures, not even excepting the London house of Saunders, Otley & Co.' We cannot help feeling for our London contemporaries. The world was hard upon them for publishing 'The Log' at all; and now the 'hero' whom they wished to serve speaks of them without the customary forms of politeness, and denounces them as 'penny-a-liners.

In the fourth place, it betrays the names of private persons, even of women, who were civil to the privateer when he escaped to London, in a manner to embroil them with third parties and with a jealous and exacting public. Liberties are taken with the name of one lady which are most unwarrantable. The writer ought to know that people are not so warm about his "exploits" as they were four or five years ago, and that a kind hearted woman may have offered help to fugitives, in the hour of their distress, without wishing to be linked with a dubious transaction in a permanent record. Women are in such things far more sensitive then men. We cannot pretend to say whether the Rev. Mr. Tremblett will like the association through which he is dragged in this volume. Probably he will not; but he chose his own political friends, and it is no great hardship that he is afterwards found in their company. He is, in some sort, a public man. The lady's case is quite different; and we are certain that this gratuitous parade of her name will bring to the members of her family the acutest pain.

Beyond personal bounce and swagger, reckless abuse of his country, and loathsome flattery of ours, there is absolutely nothing in 'My Adventures Afloat.' Mr. Semmes is good enough to say that "so far as his own career was concerned, the author would gladly have devolved the labours of the historian on other shoulders," It would have been wiser to have done so. No 'historian,' we undertake to say, would have touched the subject. The theme is not attractive. The story of a warship which burns unarmed traders until she falls in with an equal, and then goes down for ever, is not a topic for worthy pens to handle. An altogether factitious importance was assigned to the Alabama, not on account of her 'exploits,' but because of her origin. When the grave trouble to which she gave rise has been removed, not a single soul on this planet will ever care to recall the figure of Mr. Semmes and the memory of his 'Adventures Afloat.'

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